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A

Single and general Voice,

Lifted up like a

TRUMPET,

855. f. 3 (12)

Sounding forth the Lords Controverſie concerning *London*, with her Governors, Prieſts, and Citizens that walk in the Manners, Cuſtoms, and Way of the Heathen, that know not the dreadful God who is Light among them, neither like to retain God (or that which may be known of God within) in their knowledge, like the Sinners of the Gentiles that ſacrifice to Devils, and not unto God, *Rom.* 1.

With ſomewhat directed to the ear of *Thomas Atkin*, called, Alderman of the ſaid City; A Reproof to his perverſe and ungodly Proceedings, Meſſage, and Two Letters from his Hand Anſwered, with a lamentable Cry of the Innocent, in and through a Servant of the Church of the Firſt Born, in the Inner-Priſon, called, *The Hole*, in the *Poultery Counter* in *London*.

Alſo a *Letter* from a Servant of *God* in the ſaid *Priſon* to *Thomas Allen* Mayor of the City.

The ſound may be heard in other parts (and become ſerviceable) in the Nation, though it may be (as it is) Rejected by them that forget Mercy, Truth, Equity, Juſtice and ſound Judgment, the Law and the Prophets, the Lord and his Work, and rather chuſe to ſet their hearts on, and follow after lying Vanities, and ſo forſake their own Mercies [who rebel againſt the Light of Chriſt in the Conſcience of Male and Female] that are ſaying in their hearts as in Ages paſt to the moſt High, (that ſheweth to man what is his thought) *Depart from us, for we deſire not the knowledge of thy wayes.*

By DANIEL BAKER.

Lam. 2. 6. *The Lord hath cauſed the ſolemn Feaſts and Sabbaths to be forgotten in Zion.*

Rev. 19. *And I ſaw the Beaſt, and the Kings of the Earth, and their Armies gathered together to make War againſt him who is called Faithful & True.*

London, Printed for *Thomas Simmons*, neer *Aldersgate* 1660

A single and general Voice, &c.

SUrely the Light of Life, even the desire and health of the Nations is come in the middest of a foolish people in these latter dayes, how many are they that love not their lives unto the death to publish and proclaim the joyful sound hereof to the ends of the Earth, by which the Nations, Kindreds, Tongues, and *People* are provoked to jealousie and wrath? but why do the Heathen Rage, and the people imagine vain things, seeing he the everlasting light of the house of *Jacob*, of *Israels* life and glory, the sure Foundation, the Rock, the Hiding-place, the strong Tower, whose Name is called the Word of God, by whom the world was made, even he is come in the midst of us, the true light, that all men through him might believe and be saved from the wrath to come, by him the light, the Lord of the Sabbath, the substance, the rest that ends the signs, and lighteth every man that cometh into the world, even he is the same yesterday, to day, and for ever, whose day *Abraham* saw, before *Abraham* was *I am*, Lo he is come who is the (*I am*) the Light, the Author of eternal Salvation, the Resurrection and the Life that is risen; behold with boldness I Testifie in his Name that is faithful and true, in the midst of us, and this is he whose righteous Scepter shall sway over the Nations, whose dominion shall be from Sea to Sea, who shall Rule the Nations with his Iron Rod, with the Rod of his mouth will he smite the Earth, and with the breath of his Lips will he slay the wicked; be wise now therefore O ye Kings, be instructed O ye Judges of the Earth, serve the Lord with fear, and rejoyce with trembling, kiss the Son lest he be angry and you perish in the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.

O *London*, How art thou defiled and poluted and filled with violence, vanity, deceit, hypocrisie, wickedness, and works of darkness? Surely thy Governors and *Pastors* have greatly erred from the way everlasting, that such an unwholsome ill savour ascends from thee; thy *Pastors*, thy *Priests* and thy Heads have erred and gone astray, a whoring, ravening from the Spirit of Truth, & corrupted the way of Holiness, or that which may be known of God within, and have greatly multiplyed thine iniquities and crying abominations, and so have perverted all equity and are estranged from the Life of Truth, so that the Word of Holiness is become a Reproach, a taunt and by-word in the midst of thee, thy loud crying sins are exceedingly increased, far exceeding thy Sister *Sodom* that suffered the vengeance of eternal fire, and according to the number of thine Inhabitants, have been thy Dumb IDOLS, or gods that cannot save from the power of the SWORD thats to passe through the Streets of thy defiled wicked Inhabitants; O! who shall bewail thee in the day and hour of thy calamity and distress, when bitter howling and wayling shall be heard, when no eye shall pity or weep over thee, when thy Lovers shall forsake thee because of the multitude of thy Whordoms greatness of pride and haughtiness, and fornications, and would in no wise be cleansed, purged, or purified by the Word of the highest which has been sounded forth and proclaimed even in and through thy streets; O *London*, is not thy Land full of Horses, or is there any end of their wilde Chariots and Idols? Alas, alas, wo and alas for the little ones that lies wounded and oppressed under all thy filthy Abominations, the multitude of thy unclean Beasts in the midst of thee are waxed fat and wanton, greedily hastening and running into the abundance excess, and so greedily devouring, eating up, and wasting and spoyling the goodly pastures [illegible]

ſidue under their feet, ſo that their hearts are waxed groſſe with fatneſs (fitted for the day of ſlaughter) feeding themſelves without fear or amazement over the Worm or deſpiſed Seed of the Covenant in the midſt of thee, notwithſtanding the *Lion* hath roared a top of the mountains; O *London*, *London*, thy ſtink and ill ſavour hath aſcended up into the noſtrils of the moſt holy & higheſt Lord of Lords, & King of Kings, when as thy ſcent or ſmell ſhould have been as *Lebanon*, or as the Ancient Garden of *Eden*; had the precious life of thy long feigned profeſſion of the holy Prophets, Chriſt and the Apoſtles good words freely and clearly aſcended up and ſpread over thy Walls and Towers and Borders, that the Nations round about might have ſcented, taſted, and ſavoured the good and precious fruit of the Life of thy feigned Profeſſion, and to have come with joy and rejoycing, ſubmitting and bending unto thee becauſe of thy perfect beauty, had it been brought forth at all in its ſeaſon and comlineſs and brightneſs; as the light that ariſeth in the Eaſt and giveth light unto the ends of the Earth, lo ſuch a thing hath not been brought forth by thy Heads, Paſtors, Prieſts, and Wiſemen of thy Inhabitants, but out of the North the precious Lilly ſprung up, the ground is bleſſed that bare and brought forth this tender plant, thats never to be forgotten, but to be had in everlaſting remembrance of all that hear the joyful ſound, and come to ſee the glory of the brightneſſe of thy riſing, who ſhall Trumpet forth thy fame to the utmoſt parts of the Earth, and talk of thy mighty power in the Congregation of the righteous.

O *London*, *London*, How haſt thou been viſited from on high by the hand of the Almighty in his faithful (though deſpiſed) Meſſengers, that thou might be purged and made clean and healed? Lo the multitude of thy polluted Inhabitants have diſpiſed the day of Healing and of ſmall things, and the Children of Wiſdom [that have been wearied, and as it were ready to faint from time to time under the weight of the multitude of thy pollutions and crying abominations, and] have truly bewailed and lamented thy eſtate; but how have they been eſteemed in thine Adulterous eyes as ſounding Braſs, as ſigns and wonders, the off-ſcouring of the World, or as the Wind, thou haſt not known whence they come, neither whether they go

O *London*, Thy defiled Garments, thy Heads, thy Prieſts, thy Paſtors, Profeſſors, and Prophane in thee, thy Judgment Seats, thy Courts, thy Palaces, with them that that handle the Law, thy Idols Temples, loe even thy ſtreets in theſe latter daves are ſtained with the blood of the Innocent; O *England*, *England*, what haſt thou done or brought forth? how canſt thou like an impudent Harlot or murtherer, plead before the glorious Throne of the Lord God of Judgement (and of the Lamb the Son of the higheſt) and ſay not guilty, or I am innocent.

O *London*, (Remember *Jeruſalem*) its yet but a very little while, & thy day is paſſed over thy head, ſome of thy Mourners have already ſeen, and yet behold the Lillies covering the mountains, the good watchmen of the City (*Zion* where the Sabbaths which thou haſt prophaned and polluted, are forgotten) waite for the gathering and healing of the remaining little ones that are defiled, wounded, and polluted even in thee.

O *London*, Proclaim ye this among the Gentiles, prepare War, wake up the mighty men, all the men of War, let them come up & beat your Plow ſhares into Swords, and your Pruning-Hooks into Spears, Let the Weak ſay I am ſtrong.

Aſſemble your ſelves and come, all ye Heathen, aſſemble your ſelves together round about thither, cauſe thy mighty ones to come down O Lord, let the Heathen be awaked and come up to the valley of *Jehoſhaphat*, for there will I ſit to Judge the Heathen round about, put ye in the Sickle for the Harveſt is ripe; Come get ye down, for the Preſs is full, the Fats over-flow, for their wickedneſs is great, See *Joel* the third.

O ye

(13)

O ye heads and polluted Inhabitants of *London* that call the Scripture your rule, read and behold your State, see *Deut.* 32. and when the Lord saw it, he abhorred them because of the provoking of his Sons and of his Daughters, and he said, *I will hide my face from them, I will see what their end shall be, for they are a very froward generation, children in whom is no faith.*

They have moved me to jealousie with that which is not God (they provoked him to jealousie with strange gods) they have provoked me to anger with their vanities, and I will move them to jealousie with those which are not a people, I will provoke them to anger with a foolish Nation, for a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains; I will heap mischiefs upon them, I will spend mine arrows upon them, they shall be burnt with hunger, and devoured with burning heat, and with bitter destruction.

Now forasmuch as it hath been the manner and antient custome of the *Mayors*, Aldermen, Governours, Citizens, and inhabitants of the City of London; the day when their chief Governour is sworn to do justice, at such seasons, great shews, and wicked dark vile inventions is acted and brought forth in and through the open streets and River of the City, because of which exceeding great multitudes of people assemble and gather together from divers parts in the vanitie of their vaine minds, which are led captive to many and divers hurtful lusts, that war against their souls at such seasons; by which the Creatures are wasted, consumed, devoured and destroyed, (without the fear and wisdom of God) by high and low, rich and poor, young and old, bond and free, for which end they were not created, and the everlasting God hereby is greatly provoked, and highly dishonoured, though *Thomas Atkin* attribute it to the honour and respect of the Magistrates; But *Moses* and *Joshua* the good Magistrates was not found walking in these or such like wayes; and the persons of the Creatures hurt, and sometime in great jeopardy to the loss of life by land and water, and from time to time, the Lord God and his spirit hath been grieved, oppressed and vexed with these vain filthy abhominations of the heathen, and Priests, Rulers and people have been and are in a high degree guilty of all the hurt and waste of the Creation, so much to the provoking and dishonour of the Almighty Lord and everlasting God of Truth, yea and my spirit within me hath been often pressed down and grieved, because of the weight of the crying abhominations of Priests, Rulers and people that are called Christians, but are not profitted at all by them the hired Priests that teach for filthy lucre, their own way, their gain from their Quarters, like greedy dogs that can never have enough, and are so plentifully bringing forth the fruits and works of darkness, walking in the manners of the Gentiles, and way of the Heathen, and pleading for their dumb Idols; wherefore I was not onely moved to write to the two Mayors, namely *John Ireton* and *Thomas Allen*, to lay before them and to stop them and their subjects of their folly and wicked vanity (but they would not receive warning) as may appear by a paper afterwards published and Titled *A certain Warning from a naked Heart.* But the twenty ninth of the eighth moneth, on which their Heathenish Ancient Idolatrous customs and dark inventions was so highly set up and exalted, and carried through the open streets, at which many thousands of people gazed, before which time I spake a few words of Truth and soberness which the Lord put into my heart to some of the Aldermen, as the horses and their Riders passed in at the Mayors gate; saying, The Lord God will stain the pride and glory of all flesh, the Lord God will stain the pride of all glory as in the dayes of old; the Lord will smite the great men of the earth with astonishment of heart, who forget Justice and Judgement, and the Lord God hath a controversie with all that forget the Lord and his work.

The Lord will be avenged on the great men of the earth that destroy and devour the Creatures and the Creation upon their ungodly lusts, and forget to do Justice and Judgement, for which sayings, I was not onely buffeted and abused at the Mayors gate by the brutish people, but violently dragged & carried away by Porters, and thrown into the *Poultry Counter* by *Thomas Atkins* his unreasonable will without a *Mittimus*; † throw him in said the Officer, and let him lie like a Rogue, and afterward a *Mittimus* was sent though dated the same day; The Coppy is as followeth.

† *But Noble Festus, whom the Professors, Priests and praphane call Heathen could not do so, Act. 25.27*

LONDON, ss.

THese are in the Name of the Keepers of the Liberty of Englamd by authorie of Parliament, to require to detain and safely keep in your custody the Body of Daniel Baker, *until he find good security to appear at the next Sessions of peace in LONDON, and in the mean time to be of the good behaviour; occasioned a great tumult of people to be gathered together in the Streets, to the the great disquiet of the City, and disturbance of the publick peace, and this shall be your Warrant.*

Dated the twenty ninth day of *Octo.* 1659. to the keeper of the *Poultry Counter.*

Thomas Atkin.

Now forasmuch as I should have been called to appear at the next Sessions of peace in London, according to equity and the words in the Mittimus also; but equity, justice & judgement was past by and forgotten, and I was not called, but kept a close Prisoner in a stinking hole of the Prison some weeks after, and I had not onely laid before the Jaylor the unjustnesse of my Sufferings, but that it was more then he or the unreasonable Justice, according to the Law of the Nation could answer what they had done, and the same day as I understand, the Jaylor informed the Justice (concerning the Matter) who sent a private Messenger to have me come at his will, which cast me into prison openly, and to have set me free secretly, but at that season I had not freedom from the Lord that gave me to see the wicked unreasonableness of their dealings with me, and therefore had more Christian boldnesse to write to him (the Coppy of the Letter is thus written.)

This body in which I am with every Member of it is the Lords, and so was and is the testimony of Gods truth, whose words I spoke forth (in obedience to his most Pure Spirit (in my heart) that reproves the World for sin; the twenty ninth day of the eighth moneth, and seventh or last day of the week, when the great, wise and honourable Men and Inhabitants of the Earth [and the wisdom and honour) that is from beneath is earthly, sensual and devillish] assembled together at *Thomas Allens* the present Mayors house, and from thence thou with them accompanied, and tollerated in a high degree the wicked inventions, and idolatrous heathenish customs of the men of sin, kept up and tollerated and highly exalted in course and time with vain fleshly glory by such that should be more wise, who are called Christians, Christian Magistrates, Members of Churches, Governours, Mayors and Aldermen, them to be found

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Acting and giving up their ſtrength, means and precious time to lying vanities, rather then to be good, ſound, ſober examples to all both young and old, and for them to be found acting and exerciſeing themſelves in ſuch Heathenish abhominations, and wicked vain cuſtoms of the World that lyeth in wickedneſſe, to be laught at by fools and ſcorners, though poor wiſe men lament over and pitty you by reproving (with their life) thoſe evils you are found in, to the end that you might not die in your ſins, which grives and wounds the juſt principle of God in your ſelves and others, which Teſtimony is one with that which is true that condems the unjuſt.

But Friend, was not this Body with the true Teſtimony from the Mayors gate [by thy will caſt into a filthy noyſome Priſon] from which place by violence with Porters and others carried through the open ſtreets in the ſight of many hundreds of people, as if I had been ſuch a vile perſon or tranſgreſſor not worthy to live, and the multitude might ſo judge of me, ſeeing me thus openly carried and dragged, as or far worſe then many Malefactors or murtherers have been.

And what, haſt thou forgot to do Juſtice and Judgement, and doſt thou ſend for me ſecretly? for as much as the Law is open, and if I have committed any thing worthy of death or bonds, Lo here is a body prepared to ſuffer, and according to the *Mittimus* thou ſent (after I was thus thrown into a noyſome hole of a Priſon by thy will, and under thy hand in writing) I ſhould have appeared at the laſt Seſſions of Peace (ſo called) in *London*, but I was not called according to the Tennour of the *Mittimus*, and ſo thou haſt greatly erred, and art found a tranſgreſſor thy ſelf, and the Lords faithful witneſſe in thy Conſcience will judge thee for it, and my words I ſpake as the Lord moved me at the Mayors gate is already fulfilled upon thy head, where it will ſtand aright; Lo thou haſt forgot to do juſtice and judgement, if thou had not, thou would have (without delay) cauſed me to have appeared at the Judgement Seat, there to be Tryed openly, as I was caſt into Priſon openly, and if I had ſpoke or done any thing worthy of Death or of Bonds, the Law was open, and thou ought equally and openly to have executed true Juſtice and Judgement, and to have laid the ſword upon the head of the tranſgreſſor, and ſo to have been a terror to the evil doer.

Lo the Sword is to be laid upon thy Head O Man, who haſt forgot equity, and loſt pure Reaſon, Juſtice and Judgement, and thrown the Teſtimony of Truth into Priſon ſo openly; and what, doſt thou ſend privately to have this Body which is the Lords, to do his will and not mine own, neither mans will that caſt me in,

Who am the Lords Priſoner for the Teſtimony of a pure Conſcience, for the Elects ſuffering Seeds ſake; A Friend to thy Soul, called, Daniel Baker.

From the hole in the inner Priſon in the *Poultry Counter*, the 15 of the 9 mo. 1659.

The above written Letter was delivered to *Thomas Atkin* his hand, and the Meſſenger brought me tidings that he read it, and when he had done tore it to pieces and laught, ill becoming his age, gray hairs and place, who after ſome dayes ſent me a letter in the Night when it was dark, a figure of his unfruitful works, who hates to be reformed, and to the end that others may beware and learn wiſdome, which many reject whoſe deeds are with Gods fear and Wiſdom to be brought to the Light which equally tryeth all things, and accordingly reproves and condemneth, or approveth and juſtifieth, I ſay according to the faithful and true witneſſe in the Conſcience of Male and Female, ſo ſhall every ones deeds done in the body be condemned or juſtified, as is the ground and nature by which they are conceived and brought forth, theſe are the true ſayings of the ſure word of prophefie that gave forth the Scriptures of Truth, he that can believe and receive it without offence, let him.

The

The Coppy of *Thomas Atkin* his Letter is as followeth.

DAniel Baker, *I saw you at my Lord Mayors gate upon the twenty ninth day of October last, being the first day when he came from Westminster, you were in a wild posture, more like a mad man then a sober person, you were then advised to return to your house, but you still continued there in drawing a great concourse of people about you, to the great disturbance of the peace of this City, drawing Cut-purses and Pick-pokets about you, a fit time for such persons to commit Robbery; you were then deservedly carried to the Counter by force by Porters as I am informed, who were paid for their pains taken about you, if you had gone willingly, you should not have been drag'd thither; A Friend of yours desired me to discharge you, to that end I sent for you to come unto me, intending to have admonished you to make no such disturbance for the future, and then to have discharged you, but you writ me a Letter, and sent me word by your Keeper, that you would be dragged out as you were carried in* (this is false) *and if that be your mind, when you desire your Liberty, get a keeper to bring you to me, and I shall give a discharge, in the mean time if you want any fitting accommodation in the Counter, it is your own fault, I pitty your condition, the Lord open your eyes, and so I Rest,*

Your well-wishing Friend,
THOMAS ATKIN

Leaden-hall street *London*
the 18 of *Nov.* 1659.

Friend, I have received thy Letter, and I did not tear it to pieces after I read it as thou didst mine. But how is it thou art so dark and blind, though thou saw me at thy Lord Mayors gate, Why could not thou see to do justice, and relieve the oppressed within and without, and cease from pevishnesse and perversnesse, madnesse and folly? for it is high time for thee to learn moderation and sobriety, and cease from false accusing the Lords Servant, whom thou say appeared more like a mad man (then a sober person) in a wilde posture; know thou that the Servant is not above his Lord, of whom such as crucified him said he is mad and hath a Devil, and if they called the Master of the house *Belzebub*, how much more them of his houshold; and however I appeared to thee, know it was the Lords Truth and Testimony I declared that season against your abomination; I spake the words of Truth and sobernes as any moderate men may read in a Book Tituled, *A certain Warning*, which is fulfilling, and is to be fulfilled upon the heads of such as are with thee in thy Life and Nature.

Thou say I was advised that day to return to my house; I say it becomes not a Ruler to hearken to, or to speak a lie, which I turn back upon thy head, for I heard none speak such words to me; and forasmuch as thou say, I continued there drawing a great concourse of people about me, drawing Cut-purses and Pick-pockets about me, and thou say a fit time for such persons to commit a robbery, then I say such vile transgressors are beholding to the early Rulers that occasion so fit opportunities so frequently, more especially in the wicked City *London*, of all Cities and Towns throughout the Nations; and I say, how is it that thou art so dark and sottish, that thou can lay such a charge upon me, as the cause of such transgressors or concourse of people gathering together. Behold I tell thee, this filth is not to lie upon the head of the Innocent, but to be turned back upon the head of the transgresser from whence it came; and art not thou together with many more of the earthly Rulers, Mayor, Aldermen and Citizens of this wicked City inexcuseable herein, let the Lords witnesse in all sober peoples consciences judge of this matter.

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And if such a small number of persons gathered together at the *Mayors* gate, were a fit time for Cut-purses and Pick-pockets to commit robbery? I query how fit and large opportunities have they so frequently given them by the Rulers of the earth which forget Justice and Judgement, [as thou have done] and to relief the oppressed, and rather exalt folly and vanity, and heathenish customes which captivates the minds of people out of Gods fear at such seasons, when the *Mayor* Aldermen and great Earthly wise men that have lost the key of knowledge, the oppressing Lawyers and Rabbies, with their folly and vanity and heathenish customs and idolatrous abominations, with them is carried through the open streets of the wicked City, when so many thousands of people are gathered together [to see the Beast that carries the Whore arise out of the troubled Sea] and to behold your vanitie, and wicked folly, and dark inventions, and vain glory and excesse, which you wast and consume upon your lusts which war against your souls, when so many poor widdows and fatherlesse, halt, blind and lame creeples so plentifully, lye crying and lamenting up and down your streets, and *Mas*-house doors, and corners of Allies for want of bread, food and rayment, and honest employments to be set at, work at them that can work; The Lord God will assuredly account with you for these things, and for his Creatures which you so greedily waste and consume upon your ungodly lusts; and thou say I was deservedly carried to the Counter by force by Porters, and what is my crime thou charge me with, both in the *Mittimus* and thy Letter to me? *viz.* I occasioned a great Tumult of people to be gathered together, drawing a great concourse of people, of Cut-purses and Pick-pockets about you [say thou to me;] But heark Friend, hast thou a Law for such Crimes, or is this of thy own making? Now if there be such a Law in force, to be equally ministred or executed upon all without respect of persons (which is but reasonable, and all Laws should be grounded upon pure Reason) that occasion great Tumults of people to be gathered together, amongst whom doubtlesse may be transgressors of all sorts, such as the Priests keep ever learning what to say, but do not, (like themselves) Then what will become of all the earthly wise men of *London*, what, must they not all deservedly be carried to prison? I may appeal to the chief Authority in the Nation, and if the Lords faithful and true witnesse in their Consciences will condemne me, Lo I submit; but who occasioned any, or the greatest tumult or concourse of people to gather together, whether the Rulers and wise men of *London*, in exalting their folly, vanity and vain glory (which the everlasting God will stain and bring to contempt) or I that in the fear and power of the Lord, speak a few words of Truth and Soberness, a Testimony against your Heathenish Customs and wicked actions, which if *Turks* and *Infidels* were here to behold you, no doubt but they would abhor, and detest, and defie you and your vain Religion, rather then to be won to the faith of Gods Elect, by such stinking and unsavoury examples, to the shame of your dark teachers and bruitish pastors. And the Lord is a pleading with the Inhabitants of the Earth, because of their mighty sins, and whorish, hypocritical coverings, and inventions of the Whore, of the Beast, and of the man of Sin, together with the Witchcraft and Sorceries of the Mother of Harlots, the well-favoured Harlot, that hath so besotted and made the Kings and Rulers of the Earth, even of all Nations of the Earth drunk with the Wine of her Fornication; all Tables are full of Vomit, wo to the Inhabitants of the Earth.

Moreover thou say, if I had gone willingly, I had not been dragged, (to Prison) what, is thy Conscience seared? art thou altogether impenitent O man? and thou I perceive dost rather countenance and strengthen the hands of evil doers, that offer and do violence in a bruitish manner, by buffeting and dragging the guiltlesse and innocent to Prison, to which place I was forced, I knowing assuredly by the Testimony

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of the Lord God within me, that I was innocent in his sight, and a prison I deserved not, (and had thou been a man of God, thou might have savoured and seen so much also) and therefore not willing to go or subject to the corrupt will of vain man, but was therefore as a Sheep to the slaugter drove, dragged and carried where I should not have been, and this in the day when the Lords hand visits (from which thou cannot fly nor hide) will lie heavy upon thy conscience, in the mean time I leave it to the witness in thee.

Again thou speaks in thy Letter, thou sent for me to admonish me, but thou being found a transgressor thy self, art not fit to admonish another, but to be threshed and admonished thy self; and then to have discharged me, thou say (secretly) when as I was so openly dragged (as a great offender) to Prison, and thou may know that my words are fulfilled upon thy head, *viz.* thou hast forgot to do Justice and Judgement, in as much as thou sent not for me before the Judgement Seat, where I ought to be tryed openly as I was cast into Prison openly, and if I am found a Transgressor of any Law either of God or man, Lo I refuse not to suffer or to die.

And moreover thou said thus, you writ me a Letter, and sent me word by your Keeper, that you would be dragged out as you were dragged in.

I answer, this is false, I said not so, but I told thy messenger and the Keeper, if thou sent for me as I was cast into Prison, that I was in their hands, they may do as they were commanded, but know thou that he that neither slumbers nor sleeps is my keeper, though this vessel, suffer under thy corrupt will, and I was not willing to be dragged to Prison, neither to be dragged out, and thou did write me word, saying, *if that be your mind, when you desire your liberty, get a Keeper to bring you to me, and I shall give you a discharge.*

Know thou that my mind is become subject to the Higher Power, (the light) that is higher then the power of darkness, and behold I demand my liberty with boldness, as my proper right, (for I have deserved no bonds, for the pretious truth of God is on my side) as a Friend and Servant of the Lord, and so a true Christian; and as I am a free-born English-man in this land of my nativity, and as I have served my generation, and moreover dearly purchased by the shedding of my blood, and shattering of my bones, not onely in my own behalf, as *I* am a Christian, an English-man, a Free-born Member of this Nation; but in the behalf of all the Free-born Inhabitants of this Land, and thou also hast a share in what *I* and many more have jeoparded our Lives and Estates to purchase, and what art thou found without Natural affection, who also say (after thou have thus cruelly executed thy enmity against me by casting me into prison) if you want any thing, it is your own fault, and say thus, *I pitty your condition, the Lord open your eyes.*

But I know the Lord heareth not Sinners, he who was born blind and had his eyes opened by the Light Christ, said such words, and how dost thou pitty me, if I have of my own I need not want, or it is my own fault thou say, then it is like I may perish for all thy pitty, and the tender mercies of the wicked is cruelty, saith the wise man, but know thou that if my outward man perish in this noysome hole of a prison, that my blood will lie heavy upon thy conscience more especially, and many more may feel the weight of it also, if so, and the Lord whom I serve, I know then will require it at thy hand; therefore see thou to it, for so far have I cleared my Conscience, and I can truly say, I rest in peace, but *I* know thou spake not truth, in saying so in thy Letter, for the Lords Eternal and Faithful witnesse in thy Conscience speaks not peace to thee, and so thou cannot rest, and the Scripture saith, *the wicked are like the troubled Sea, that cannot rest, but cast or foam up mire and dirt,* and sober people may

savour

favour the dirty ſtuff and corrupt fruit thou bears and brings forth; therefore it is needful thou repent of this thy wickedneſſe, and bring forth fruits meet for repentance, leaſt thou die in thy ſins, and if they were to depart into everlaſting flames or unquenchable fire that viſited not Chriſts little ones, ſick and in priſon; what thinks thou will be their portion, that not onely caſt them in, but ſpeaks all manner of evil againſt them? let this remain with thee and many more of thy brethren, the perſecuting Rulers of *England*; the Lord lay it not to the charge of them who ſimply know not what they do, Father forgive them.

And how can you be clear, and not guilty of all the Robberies, (committed at ſuch a fit time as *Thomas Atkin* calls it) hurt to the Creatures, and of waſting and devouring the Creatures and the Creation thus upon your ungodly luſts time after time, by which you tempt and and provoke the eternal Spirit of the Lord God to ſmite you, and to give you up to the deceit and exceſſe of your own hearts luſts.

May not the Cut-purſes, Pick pokets and evil doers, ſay and rejoyce in the ſtrength of their wicked hearts, with ſuch gladneſſe that they have ſuch fit opportunitities, ſo frequently given them by the Governours, Magiſtrates, and earthly great men that ſhould be more wiſe, and be good, ſober, ſound, ſavoury examples to all, and a terrour to evil doers; and can you I ſay be clear of the ſame crimes that you will judge and condemn ſuch vile Tranſgreſſors for; be wiſe therefore and conſider and remove the cauſe of ſuch fit opportunities or times, as *Thomas Atkins* calls them.

Now foraſmuch as people that ſuffer in any degree at ſuch ſeaſons may ſay, if the Rulers and Magiſtrates did ceaſe to proceed in their heatheniſh Idolatrous Abominations and vain glory, by which the Lord God is ſo highly diſhonoured, tempted and provoked from time to time, (by which alſo many thouſands of people gather together to gaze at folly and wickedneſſe, and run greedily into the exceſſe, pride, vanity, pleaſures and hurtful luſts of the fleſh, that war againſt the Lambs Spirit, and neglect their honeſt imployments, we ſhould not thus ſuffer in any degree, when the fit time as thou calls it, or I ſay rather wicked and vain opportunities be removed and taken away.

And this I may ſay to clear my Conſcience on the Lords behalf, and I know it of a truth, had not the Spirit of the moſt high been oppreſt, vexed and grieved with the long continuance of your wicked heatheniſh actions, doubtleſſe the Lord had not at any time ſent any of his Meſſengers to teſtifie againſt and reprove you, and to lay before you your mighty ſins, and to cry aloud, and lift up their voices like Trumpets, though they be looked upon or eſteemed by the unwiſe, as mad men, contrary to all men, for reproving you for your folly, vanity and wickedneſſe, did it not thus abound in all Streets through the Nation, as the upright in heart feel ſomething of the weight of your wickedneſſe and great abominations, and the everlaſting God will plead with his Righteous Judgement with you, for a ſword is to paſſe through your Land, Oh ye ſtiff-necked Generation, for theſe things, and except you repent and depart from evil by the fear of the Lord, which is the beginning of Wiſdome, the Light of the World, whoſe light is in every one of your Conſciences, and with it you bring forth fruit meet for repentance unto life, as ſure as the Lord God hath given you breath, you ſhall die in your ſins, and this is love to thy ſoul, among the reſt that lyeth under the bondage of corruption.

What I have ſuffered ſince I came into Priſon is unexpreſſible becauſe of ſin, ſinful men, ungodlineſſe, blaſphemy and prophaneneſſe that abounds, which with my pretious life from time to time, I have Teſtified againſt, becauſe of which I have endu-

red the Contradictions of ungodly sinners day by day, and as truly as the Soul of righteous *Lot* was vexed from day to day with the filthy Conversation of the wicked *Sodomites*, so certainly have I witnessed the like Condition in this noysom Prison, where wickedness and ungodliness daily abounds [and where is there a Prison in this Nation that is not as it were a Nursery for all manner of abominations, and the Rulers ought to see to it that they be not so, else will it not lie upon their heads, and is countenanced and upheld by the Keepers also, that should be, as every Magistrate ought to be, a just man of Truth, hating Covetousness and to despise and shake their hand at the gain of Oppression, and so to Rule over and be a good example, a terror to evil-doers, that such may go out with a reformed life, rather better then worse then when they came in; but contrariwise the chief Goaler or Keeper hath gone about and endeavoured to limit the Spirit of the Lord; Behold, to his everlasting praise I testifie that I have gladly received that into my heart to Rule me, and hath the preheminence, even the Spirit of Truth, the Light that reproves the world for sin, and with my life in my hand have I reproved and testified against wickedness and ungodliness, blasphemy, and the like evils that abound in this Prison, for which the Keeper *Humphry Gifford* (a Professor of the Prophets, Christ and the Apostles good words) hath caused men to draw me away and cast me into a place where the filth of the prisoners run almost round about me, and this is of truth that *I* write, and at that season my Testimony *I* declared and laid it upon his head, who Commanded me to be taken away because *I* Reproved blasphemy and ungodliness, he said, *I spake too loud*, although unclean and ungodly Songs and wicked Revellings, as it were, made the house ring again imediately after, as at other seasons; and *Humphry Gifford* will remember this when the hand of the Lord visits for all the deeds done in the body; and forasmuch as he who should have been a terror to evil doers, strengthened their hands by commanding violence to be done to me that Reproved sin and ungodliness with my life, the Lord is witness, and sundry men that are more sober then the rest, can also bear Record.

And moreover, every first day of the Week, since I have been in Bonds, have the Prisoners done violence to me and my Friend *Humphry Bache*, and forced and carried us into the *Hole* of the *Prison*, and Locked us up by the Keepers Order, because we could not for Conscience sake, but did refuse to enter into Covenant with them, *viz.* to be silent (and so limit the Spirit of the Lord, whose peculiar right only is to command the Tongue and every Member of our body at his good will in us to work) although such a thing be not demanded of any other of the Prisoners; and although we have been there while they have been at part of their Worship, and spake never a word, yet have they abused, and then done violence and taken me up and carried me into the *Hole* and locked me up, and one Friend thrust out of Door by one *Parrat* a Turn-key, with such violence as if he would have broke her neck; and sometime after I asked him, saying, *How if thou hadst broke her neck? Then I should be hanged for it*, said he; And let the Magistrates consider, Whether such persons be fit to have any Authority, or at least to serve sober persons, and the Priests that profesle themselves Ministers of Christ beholding such Cruelties, and not a mouth open to reprove them that do violence, (and one *Priest*, a prisoner for Debt, said in the hearing of many Witnesses, *There was no way to Dispute with us but with blows*. Let the sober mind weigh and judge of these things) But sometime standing behind the Door like a Thief and would not come in, as if he were ashamed to tell his Dream, or studied stuffe, or Divination of his own brain, or to deliver his message, till we have been thus taken and carried violently out of his sight as Sheep to the slaughter, and cast into the *Hole* of the prison, and notwithstanding that *Humphry Gifford*, chief Goaler, had Covenanted with the Hired *Priest*, (and *Judas Iscariot* the Traytor went from the light, the unchangeable *Priest*, to the changeable *Priests*, and Covenanted with them to betray and insnare the

the Innocent) that we ſhould hear the *Prieſt* one time to try us ; yet he ſaw and alſo conſeſt to a Friend, That the *Prieſt* his heart failed him ſo that he could not, or dare not come in, until we were carried away and locked up in the *Hole* (as at other times) but had he been a Miniſter of Chriſt he would not have been afraid or aſhamed, neither would his heart have failed him, or feared the face of any man, but would with boldneſs without guilt upon the Conſcience, which cauſeth the heart to fail, and bringeth ſhame, to have anſwered a ſober queſtion, which by one of them was denyed, but would, if a Miniſter of Chriſt, or Spirit of Life, with all readineſs of mind count it all joy to Convince the gain ſayers by ſound Doctrine ; and if we were in Errors, as we are falſly accuſed, the Lord is witneſſe he ought to do ſo, and bring his deeds to the light that they may manifeſtly appear before all that they are unreproveable, wrought in God, and if ſuch hired *Prieſts* be Miniſters of Chriſt or of the Spirit of Life, let ſuch as fear and deſire to fear the God of truth judge ; And let this be a Warning to *Humphry Gifford*, or any that ſees the deceit of the Hirelings, (and I told one of them in the priſon before he did fly, that he would make himſelf manifeſt to the people ; and immediately he did fly, becauſe he was a Hireling, and ſo the Scripture is fulfilled upon his head) leſt ſuch partake with them in their plagues; for behold the Lords hand is lifted up againſt the hired *Prieſts* and bruitiſh *Paſtors* of *England* that ſteal the *Prophets* good words that were ſpoke freely forth, and boaſt in other mens lines made ready to their hand, which they make a Trade on through Covetous practiſes, beguiling unſtable Souls, and keep them ever learning what to ſay, but like themſelves do not.

And the Cry that hath often paſſed through me, ſince I have been a *Priſoner* here, againſt the abominations in this priſon, has been, O the Ungodlineſs, O the Oathes, O the Blaſphemy, O the Curſed Speaking, O the ungodly Unclean Songs of the *Drunkards*, O the Deceit of the *Prieſts*, O the ungodly hard Speeches, O the Exceſs, O the Revellings, O the want of the poorer ſort, O the unreaſonableneſs of men hardened from Gods fear, O the cruel Mockings & Revilings from ſinful men, O the Oppreſſion, O the Extortion, O the wicked Cuſtoms ; O let this enter into thy heart, O man, & lie even upon thine & the Keepers head ; who as for thy part, when I ſent a Letter to thee in love to thy Soul, thou tore it to pieces and laughed, as I hear, not becoming thy Age, and gray Hairs, and place ; but thou haſt more need to weep and howl for the miſery that is comming on thee, becauſe of thy mighty crying ſins.

And thou *Humphry Gifford*, hath often by words out of thine own mouth rejected the Lords Teſtimony to my face from time to time, and this is truth whether thou canſt believe me or nay, it will ſtand upon thy head, if happily thou find a place of Repentance unto life, the Lord lay not theſe things to your Charge ; however ſo far have I cleared my Conſcience, and my *Peace* in which I reſt no man can take from me ;

From the *Hole* in the Inner-Priſon in the *Counter*, the 19 of the 7*th*. Month, and 7 or laſt day of the week, and of the year according to the Worlds account, 1659.

Who am a Friend to the whole Creation (that groans for Deliverance, and lieth under the bondage of corruption) and with that which judgeth the evil-doer, but juſtifieth and giveth life to him whoſe deeds are wrought in God, in Truth, in Righteouſneſs.

Daniel Baker.

The Original of this in Writing was delivered into the hand of *Thomas Atkin*, by a Friend of Gods Truth, *Elizabeth Harris*, who with much tenderneſs and bowels of Compaſſion tendered it to him, and ſpake ſome good wholſome words, being grieved to ſee the injuſtice of ſuch men as he, who inſtead of being aſhamed of his perverſneſs, and diſowning of his injuſtice and unequal proceeding againſt the Innocent, perſiſted and rejected wholſome Counſel, and ſpake forth a moſt wicked Lye, ſaying, That *I had gathered all the Pick-pockets, Rogues and Whores in* London *about me, and that I was like to lie in Priſon till I was dragged out*; and Reviled the ſober Meſſenger, ſaying to ſome that ſtood by, *You may know that ſhe is a Quaker by her Language*; which I ſay is pure and true.

Now I leave this to the witneſs in all ſober peoples Conſciences to judge whether ſuch a man be fit to Rule over men, It's like I might be about an hour and half at the Mayors Gate, and it would be much if all the pick-pockets, and all the Whores, and all the Rogues in *London* ſhould be gathered together in ſo little time, except they had been ſummoned before-hand; but I deny ſuch unclean vile Tranſgreſſors with my precious Life the Lord is witneſſe; and ſeeing if *Thomas Atkin* knew ſo well of ſo many Cut-purſes, pick-pockets, Whores and Rogues were gathered together, I ſay it had been a fitter time for him, and many more of his Brethren, to have laid the Sword upon ſuch vile Tranſgreſſors, and not to have let them gone free and condemne the guiltleſs by throwing Truths teſtimony into priſon within and without; But I have ſpoke enough, and my Reward is with the Lord, though *Thomas Atkin* have unwiſely rejected his Teſtimony with many more, who greedily are haſtening farther under the vail of thick darkneſs, therefore their glory which is their ſhame is to be made manifeſt to all, that others may learn wiſdom by the fear of the Lord, which is to depart from evil.

A Coppy of another *Letter* from *Thomas Atkin*, with ſomething added in *Anſwer*.

DAniel Baker, *I this day had brought me by a Siſter of yours a large Diſcourſe, but little to any good purpoſe; you magnifie your ſelfe in your Gifts, as if no man have ſuch Knowledge as your ſelf; you may know much, but your Practiſe is far ſhort of what you ſeem to know;* [Mark] *you vilifie our Miniſters and Miniſtry, and call our Churches Maſs-houſes; your language and terms are provoking: Cannot you and them of your gang be quiet, and exerciſe your Gifts in your own Meeting-places, but diſturbe us in our Congregations, and Act in the Streets in a moſt uncivil manner, liker diſtracted men then ſober perſons,* * *drawing Tumults about you to the diſturbance of our Peace; You and your Companions prophane the Lords Day, ſome opening their Shops on that day, which we can no*

* How if thou had been in the dayes of the holy Prophets *Iſaiah* and *Ezekiel*, to have ſeen one go naked and bear a ſign three years, and another to bake his bread with mans dung or Cowes dung at the Commandement of the Lord, its like thou would not have ceaſed to falſly accuſe them to be diſtracted and uncivil perſons, mad-men, and the like.

But why ſhould the Spirit of the holy One be limited, reſiſted, or ſtopt (that made the body and every member of his Creature Man) from Commanding, or his Creature male

no wayes allow of; you make a great Complaint of the Jaylor and his Under Officers; I doubt not but there is great Fault in all of them, there is no Good to be learned in such places, and I believe it is a Grief to all good People to see and hear such Sins daily committed in such places; and if it lieth upon your Spirit as you Write it doth, (this is false, I Writ not so, but I was burthened with the crying Abominations of the City and Prison, Lo in that fear and wisdom of my Lord and Master, Christ the Light, I have cleared my Conscience, whether thou and them who are the Cause of it hear or forbear.) *I marvel you will stay so long in that place; If your Under Keeper bring you to my House that I may talk with you, I may perhaps see Cause that you shall Return thither no more; when you are weary of your Company you may take my Advice, and so I leave you, Resting*

Your well-wishing Friend,

London, the 24 of Novemb. *THOMAS ATKIN.*

After I had Written an Answer to the late Letter the 25 of the 9th. Month in the Morning, from the Lord had I freedom to pass forth to Thomas Atkin *with the Letter, and with the words of my Mouth to lay his wicked lyes and false and unjust Accusations and Proceedings upon his own Head, and to warn him on the Lords behalf, who with his Servants are and will be clear of his blood if he die in his Sins, with many more that reject the Truth, and persecute the life of it, as its appearance is brought forth in, and by the Friends of Christ Jesus the light of the World, that lighteth every man that cometh into the World.*

FRIEND,

Did thou never read Christs words in the Scriptures of Truth, which saith, *For every idle word that men shall speak they shall give Account in the day o Judgement, and all Lyars shall have their part in the Lake that burns with Fire and Brimstone*; And how is it thou do not fear and tremble before the living God that hath given thee breath, but in the hardnesse of thy heart and impenitency (instead of laying thy sad wretched and miserable estate to heart, when its so plainly laid before thee, had not the god of the World altogether blinded thine eye thou might see so much O man) who

yet

yet fear not to heap up false Accusations (against the Innocent) which thou and many more are truly guilty of, as I have sufficiently proved to thee, who most wickedly and prophanely said to my Friend the Messenger this morning, That I had gathered all the Pick-pockets, and Whores, and Rogues in *London* about me; a wicked Lye; so I turn it back upon thy head, O man what will be thy end?

Art thou fit to bear the Name of a Ruler, a Christian, a Magistrate, a Justice of Peace which should be a terror to the Liar, the false Accuser, the Evil-doer, and not fear the God of Truth thy self, but speak such most wicked Lyes and false Accusations, (to the shame of thy greedy dark Teachers) the Lord's witness in thy Conscience, when the Lord visits for all the Deeds done in thy body will bring them into remembrance, and judge and condemne thee for the evil; and behold I yet call for thee to Repent and hearken to the witness in thee oppreſt, and cease from thy wickedness lest thou die in thy sins, who writ to me in thy late Letter after thou have undeservedly spoke contemptiously and vilely of me, and of what I writ in love to thy Soul.

Thou say I vilifie your Ministers and Ministry; Thou err in saying so; for I do not vilifie them in speaking the Truth of or concerning them, as thou may read and understand by what I have written to thee; but can I speak more vilely of them then thou in thy Letter to me, saying, *There is no good to be learned in such places, and thou dost believe its a grief to all good people to see and hear such sins daily committed in such places* (*viz.* Prisons) to thy own shame thou have written this (better a millstone were hanged about the neck of such as offend Christs little ones by casting them into such places) and much more to the vilifying [as thou call it] of the hired Priests that take so much Quarterly gain (or yearly gain from their Quarter) to deceive the poor Prisoners who can learn no good here though they preach for Hire so often, so that thou have confirmed what I have truly written; and is it not time for them to be silent that are in deceit, in an evil way, how can they teach the good old way who are out of it themselves; consider of this and Repent. Another Charge thou layst to me, is for calling the Churches made with hands Mass-houses; Did not the Popes adherents build them to say Masse in, and give them their Monks and Saints Names, as St. *Gregory*, St. *Dunston*, St. *Sepulcher*, St. *Katherin*, St. *Antlin*, St. *Rood*, St. *Giles*, St. *Clement*, *&c.* And how is it thou art so blind and dark, and called a Magistrate, and yet know not the Church of the living God, which is the pillar and ground of Truth, from an old Popish *Masse*-house made up of Lime and Stone with mens hands where God dwels not, and dost not thou blaspheme to call that a Church which is not, but I may say a figure of thy hard heart, who art yet a member of such a Church which is not the body of Christ; See *Col.* 1.24. *The true Church is the Body of Christ*; but I deny with my life a stony *Idols* Temple (Steeple house, or *Masse*-house) that it is the Church or Body of Christ, or the pillar and ground of Truth which is the Church of the living God; behold thy blasphemy and the damnable error of thy dark Teachers.

And why dost thou continue heaping false Accusations upon me and my dear friends the Lords Servants that Worship him in Spirit and in Truth, and deny the Pope and his Adherents Doctrines, heathenish Traditions, Customs, and vain Fashions of the World that lieth in wickedness, the Lord will judge thee for these things; while thou have time Repent and prize it.

Thou tell me of my Friends *Opening Shops on the Lords Day*; but which day of the Week is not the Lords that made them. The Apostles Doctrine is, One man esteemeth one day above another, another esteemeth every day alike; but what shall be done to such? he doth not say, Away to Prison with them, beat them, spoil their goods, persecute them, or we can no wayes allow of it, as thou say; Nay, but thus its written; *Let every man be fully perswaded in his own mind*, See *Rom.* 14. 5. Remember thou art sufficiently

sufficiently warned from this day forward (seeing the Lord hath given thee and many more a day of visitation, of salvation, whether it be received or rejected) that thou have not a hand in persecuting any for conscience sake, or for reproving sin in the gate, in the Mass-house or open street, least the Lord with a quick and mighty stroak, as in a moment smite thee and take away the desire of thine eyes, who art yet false accusing me and my Friends, saying, *Cannot you and them of your gang (with such reproachfull and unsavoury words) be quiet,--- but disturb us in our Congregations, and act in the open streets in a most uncivil manner, liker distracted men then sober persons, drawing tumults about you, to the disturbance of our peace.*

Know thou that if the King of darkness, of Babylon, of Confusion, did (or may) send greetings of peace (as in another case) to all that did or doth dwell in the earth, *Dan.6.25.* yet the Prince of Life & King of Righteousness, Christ the Light of the World comes not to send peace on the Earth, but a Sword, see *Luke* 10.34, 35. and the Angel cries, *wo, wo, wo to the Inhabitants of the Earth*; Therefore think it not strange that your peace is broken, or disturbed, for no peace to wicked, but fear God, Repent and bring forth fruits meet for repentance unto life, least thou die in thy sins, for this is of truth that I write, whether thou hear or forbear,

From the Hole of the inner Prison in the Poultry Counter, this 24 of the 9 mo. 1659.

From thy Souls Friend that writes his name, *Daniel Baker.*

Here followeth a Coppy of a Letter sent from a Friend of Gods Truth, to *Thomas Allen* Mayor of the City *London.*

THomas Allen; *Ah Friend, what is this that thou hast done in this thy proceeding against me, and to separate me from my family where there is so much need of me, which thou little regardest, but exercisest cruelty on that day, the first day which thou calls the Sabbath or Lords day, even without mercy? Yet thou knows or should know, that he or they that rule over men should be just men, men of truth, ruling in the fear of God.*

Friend, I was the last first day of the week, save one in my shop in Gods fear, exercing my Conscience void of offence towards God and man, doing no evil in word or deed to Man, Woman or Child; for my Religion which is Pure, is to keep unspoted of the World, and so cannot joyn one with the World, in observing one day above another, but esteem every day alike, and am fully perswaded in mine own mind, and know that the Kingdom of Heaven comes not with outward observation, and that to the Lord all dayes are alike good, and that it is the will of God our Sanctification to be Holy, as God is Holy, every day in all manner of conversation, to do Justly, to love Mercy, and to walk humbly with or before the Lord God who searcheth the Heart. And who have learned and are taught this by the Grace of God, which brings Salvation, which hath appeared unto all men, even to deny ungodlinesse and worldly lusts, and to live Righteously, Soberly and Godly in this present World, to such all daies are alike who are God-like; for the Lord God made every day good, and every Child of God that is born of God who is Light, walks in the Light, Christ the good day that Abraham *saw and was glad, which is the true Rest, which the Sabbath that was given to the* Jewes *for a Sign, was a shadow of; even of the Substance,*

Christ the Light, the good day of God, the rest, which remaines, in whom all the Shadows, Signes, and dayes end. And who now are rooted in him, and built up in him, Christ the Light, and walk in the Light (which through believing in are become Children of) and are joyned and united to the Body, Christ the substance that ends the shadows, they dwelling in God who is light, are freed from the beggarly Rudiments, and cannot be in any wise brought into bondage to them again to observe days, or esteem one day above another; and they now whose life is in observing of dayes, which were appointed & given as shadows and signs of the substance, their life is not yet in the substance Christ the Light, but in the Signs & shadows, and so as yet know not Christ the Light manifest in their flesh, to redeem out of the bondage of corruption, but still remain children of the Bond-woman, under the bondage of sin an Satan, and so are not holy any day of the week, and then cannot keep or walk holily on the first day of the week, or on any day else.

But prethee consider, if thou have a Law for what thou doth against me, and wouldest have me and all men account thee a just man, as thou ought to be (and art called a Justice) for I and all men may judge of thee to be a Justice, and a just man, if thou do justice impartially without respect of persons; Now, how hast thou so dealt with me to send me to prison for opening my windows, and because I will not shut them at the Marshal thy servants pleasure, I being a Free man of the City in equity ought to have as much freedom in opening my windows and to keep them open, as thou to command thy Servant and horses to labour on the first day of the week; therefore if thou wilt do justice without partiality, command the Marshal thy servant to carry thee to Prison, and if thou be not willing to go so, at his word, in the Name of the Keepers of the liberties of England, if the Marshals servant thrust thee violently out of thy doors as he did me, why let it be so; and if another of his servants take hold on thee, and kick thee very wickedly and violently as he did me, why, bear it; and if he take thee by the Collar of thy doublet and band on both sides thy neck, and shake thee as a Dog would worry a Sheep, as one of the Marshals Servants did me, and the other carrying a stick under my back, lifted it up quick on purpose to have me fall on it to hurt me, let him do so to thee and bear it, and when they have hailed thee and dragged thee to the Poultry Counter gate, if the Marshals Servant search and rifle thy pockets, and take what he will out, and give thee what he will again as he did by me, the Marshal standing by, and then thrust thee into a hool betwixt the doors of the Prison, why, be content; and speak Truth, and thou may say, I in commanding my Servants and Horses to work, am as great a Transgressor and offender, as he that open his Shop Windows (if it be a transgression) and was thus dealt withal; and thou may say I shall not mend my behaviour in commanding my man and horses not to work on the first day of the week, being one of the six on which God commanded men should labour;

And

And then thou may say, if I be kept there in the hole of the Prison, till I have learned to do justice without respect of Persons, I deservedly suffer. But this man committed to Prison from Tower-street, was badly dealt withal and cruelly persecuted by reason of my order, when I should have been a terror to evil doers that harmed him, and I have not yet learned to do justice without respect of persons.

Friend, let it sink down into thee, the sence of this thy unjust dealing with me and repent. And send me word what thou intendest to do with me, and consider if thou would in thy will send me to prison, whether thou ought not to have signified under thy hand in writing the Crime thou layest against me; in such a matter Noble Festus, the Professors call a heathen, will condemn thee, see Acts. 25. for this day I asked (the Turn-key) for a copy of the Mittimus by which I was committed to Prison, and his answer was, there is none, though now it be about ten dayes since I was cast into Prison. Now consider if it be not a thing unreasonable to send a prisoner, and not to signifie to the Prisoner and goaler the Crimes laid against him. And if thou art an unreasonable man, what justice can any expect from thee, if thou art a reasonable man, discover it hereafter before all men, in doing justly, loving mercy, and walking humbly before the Lord God; if thou go on to persecute the Innocent, I know it will be bitternesse in the latter end.

The Inner Prison called the Hole in the Poultry Counter, the 29th of the 9 month, 1659.

From the Lords Prisoner for the testimony of a good Conscience, in denying the Sign, and witnessing the substance,
A Friend to thy pretious soul but an enemy to injustice and persecution,

Humphrey Bache.

Consider whether or no thou provide for my Children and Family, who have not a Wife to look to them in my absence, who cast me into *Prison* for working on that day which thou make thy Horses work, is not this partiallity and contrary to the Law of God, that the Creatures should work that day that man should not work; but surely if you did take as much care for the *Poor*, and Beggars, and Children, and Fatherless, and Widows, and Criples at your Steeple-house Doors, and Alleys, and Corners of Streets; your Women with Two or Three Children in their Lapps crying for Bread, thou would not turn the Sword against me as thou dost, but relieve them and see that they were relieved, for it is a grief to hear such a Cry in your Streets, besides Drunkards, Oaths in Taverns and Alehouses, Tipling-houses, *Prisons* and places of pleasure, Bouls, *Playes*, shews, the vanities thats acted and done in the City under the Government here, which makes the streets even to stink again, to loath and Surfeit and defile Nature, for the shameless, unlearned, untaught, unsavoury carriages among people

ple are we moved of the Lord God, at the Command of Christ Jesus the Righteousness of God to cry Repentance among you, to go in Sackcloth and Ashes among you, and to go naked among you, a figure of your nakedness of the garments of Righteousness, which should be a praise in your streets, and to cry against your Idolatrous Worship, the preaches for money by the Hour-glasse, who have not profited the people at all, but such as teachers for filthy lucre and bear Rule by their means, and Divine for money, and teaches for the fleece, that seeketh their gain from their Quarter, greedy dumb Doggs that can never have enough, are such as fit this people.

Now if people bid a Drunkard he should not be drunk, a Swearer he should not swear, a Lyar he should not lye, we are called peace-breakers, and prisoned by you; Oh! the Righteous suffer and are grieved to see so much Feasting and Superfluity of all things in abundance among you, and yet let your brethren and fellow-members lie crying up and down streets for bread, and have no compassion or bowels of mercy.

And your Shows and your Playes of all sorts, and call people together with Trumpets to it, this now is not called as Evil among you; but if a man go and warn sinners to Repentance, he shall be cast into prison; so he that reproves evil in the gate is become a prey among you; you that say the Scripture is your Rule, the Apostle saith you should not judge one another about dayes, one man did observe a day, another did not, the Apostles judgement was, *Let every man be fully perswaded in his own mind*; and why could not you be satisfied seeing I am fully perswaded in my own mind, but if you make an Idol of a day, God will abhor you.

Since I was freed out of prison, *Thomas Atkin* with bitter enmity met me in the street, and he drew near, and said, That we were a burthen to all places where we come; And I answered, That we were a burthen to wicked Magistrates and wickedness where we come; and I say we know its written, *The burthen of the Word of the Lord for Israel* [*saith the Lord*] *which stretcheth forth the Heavens, and layeth the foundation of the Earth, and formeth the Spirit of man within him*, (mark that.)

Behold I will make Jerusalem *a Cup of trembling unto all the People round about, when they shall be in the Siege both against* Judah *and against* Jerusalem, *and in that day will I make* Jerusalem *a burthensome Stone for all people, all that burthen themselves with it shall be cut in pieces though all the people upon the Earth be gathered together against it.* Zach. 12.

THE END.

A Single and general Voice,

Lifted up like a

TRUMPET,

Sounding forth the Lords Controverſie concerning *London*, with her Governors, Prieſts, and Citizens that walk in the Manners, Cuſtoms, and Way of the Heathen, that know not the dreadful God who is Light among them, neither like to retain God (or that which may be known of God within) in their knowledge, like the Sinners of the Gentiles that ſacrifice to Devils, and not unto God, *Rom.* 1.

With ſomewhat directed to the ear of *Thomas Allen*, called, Alderman of the ſaid City; A Reproof to his perverſe and ungodly Proceedings, Meſſage, and Two Letters from his Hand Anſwered, with a lamentable Cry of the Innocent, in and through a Servant of the Church of the Firſt Born, in the Inner-Priſon, called, *The Hole*, in the *Poultery Counter* in *London*.

Alſo a *Letter* from a Servant of *God* in the ſaid *Priſon* to *Thomas Allen* Mayor of the City.

The ſound may be heard in other parts (and become ſerviceable) in the Nation, though it may be (as it is) Rejected by them that forget Mercy, Truth, Equity, Juſtice and ſound Judgment, the Law and the Prophets, the Lord and his Work, and rather chuſe to ſet their hearts on, and follow after lying Vanities, and ſo forſake their own Mercies [who rebel againſt the Light of Chriſt in the Conſcience of Male and Female] that are ſaying in their hearts as in Ages paſt to the moſt High, (that ſheweth to man what is his thought) *Depart from us, for we deſire not the knowledge of thy wayes.*

By DANIEL BAKER.

Am. 2. 6. *The Lord hath cauſed the ſolemn Feaſts and Sabbaths to be forgotten in Zion.*

Rev. 19. *And I ſaw the Beaſt, and the Kings of the Earth, and their Armies gathered together to make War againſt him who is called Faithful & True.*

London, Printed for

A single and general Voice, &c.

Surely the Light of Life, even the desire and health of the Nations is come in the middest of a foolish people in these latter dayes, how many are they that love not their lives unto the death to publish and proclaim the joyful sound hereof to the ends of the Earth, by which the Nations, Kindreds, Tongues, and People are provoked to jealousie and wrath? but why do the Heathen rage, and the people imagine vain things, seeing he the everlasting light of the house of Israels life and glory, the sure Foundation, the Rock, the Hiding-place, the strong Tower, whose Name is called the Word of God, by whom the world was made, even he is come in the middst of us, the true light, that all men through him might believe and be saved from the wrath to come, by him the light, the Lord of the Sabbath, the substance, the rest that ends the signs, and lighteth every man that cometh into the world, even he is the same yesterday, to day, and for ever, whose day *Abraham* saw, before *Abraham* was *I am*, Lo he is come who is the (*I am*) the Light, the Author of eternal Salvation, the Resurrection and the Life that is risen; behold with boldness I testifie in his Name that is faithful and true, in the midst of us, and this is he whose righteous Scepter shall sway over the Nations, whose dominion shall be from Sea to Sea, who shall Rule the Nations with his Iron Rod, with the Rod of his mouth will he smite the Earth, and with the breath of his Lips will he slay the wicked; be wise now therefore O ye Kings, be instructed O ye Judges of the Earth, serve the Lord with fear, and rejoyce with trembling, kiss the Son lest he be angry and you perish in the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.

O *London*, How art thou defiled and polluted and filled with violence, vanity, deceit, hypocrisie, wickedness, and works of darkness? Surely thy Governors and Pastors have greatly erred from the way everlasting, that such an unwholsome ill savour should come from thee; thy Pastors, thy Priests and thy Heads have erred and gone astray, ravening, ravening from the Spirit of Truth, & corrupted the way of Holiness, or that which may be known of God within, and have greatly multiplyed thine iniquities and many abominations, and so have perverted all equity and are estranged from the Life of Truth, so that the Word of Holiness is become a Reproach, a taunt and by-word in the midst of thee, thy loud crying sins are exceedingly increased, far exceeding thy Sister Sodom that suffered the vengeance of eternal fire, and according to the number of thine Inhabitants, have been thy Dumb IDOLS, or gods that cannot save from the power of the SWORD that is to passe through the Streets of thy defiled wicked Inhabitants; O! who shall bewail thee in the day and hour of thy calamity and distress, when bitter howling and wayling shall be heard, when no eye shall pity or weep over thee, when thy Lovers shall forsake thee because of the multitude of thy Whordoms, greatness of pride and haughtiness, and fornications, and would in no wise be cleansed, purged, or purified by the Word of the highest which has been sounded forth and proclaimed even in and through thy streets; O *London*, is not thy Land full of Horses, or is there any end of their wilde Chariots and Idols? Alas, alas, woe and alas for the little ones that lies wounded and oppressed under all thy filthy Abominations, the multitude of thy unclean Beasts in the midst of thee are waxed fat and wanton, greedily hastening and running into the abundance excess, and so greedily devouring, eating up, and wasting and spoyling the goodly pastures, trampling the re-

sidue under their feet, so that their hearts are waxed grosse with fatness (fitted for the day of slaughter) feeding themselves without fear or amazement over the Worm or despised Seed of the Covenant in the midst of thee, notwithstanding the *Lion* hath roared a top of the mountains; O *London*, *London*, thy stink and ill savour hath ascended up into the nostrils of the most holy & highest Lord of Lords, & King of Kings, when as thy scent or smell should have been as *Lebanon*, or as the Ancient Garden of Eden; had the precious life of thy long feigned profession of the holy Prophets, Christ and the Apostles good words freely and clearly ascended up and spread over thy Walls and Towers and Borders, that the Nations round about might have scented, tasted, and savoured the good and precious fruit of the Life of thy feigned Profession, and to have come with joy and rejoycing, submitting and bending unto thee because of thy perfect beauty, had it been brought forth at all in its season and comliness and brightness; as the light that ariseth in the East and giveth light unto the ends of the Earth, so such a thing hath not been brought forth by thy Heads, Pastors, Priests, and Wisemen of thy Inhabitants, but out of the North the precious Lilly sprung up, the ground is blessed that bare and brought forth this tender plant, thats never to be forgotten, but to be had in everlasting remembrance of all that hear the joyful sound, and come to see the glory of the brightnesse of thy rising, who shall Trumpet forth thy fame to the utmost parts of the Earth, and talk of thy mighty power in the Congregation of the righteous.

O *London*, *London*, How hast thou been visited from on high by the hand of the Almighty in his faithful (though despised) Messengers, that thou might be purged and made clean and healed? Lo the multitude of thy polluted Inhabitants have despised the day of Healing and of small things, and the Children of Wisdom [that have been wearied, and as it were ready to faint from time to time under the weight of the multitude of thy pollution, and crying abominations, and] have truly bewailed and lamented thy estate; but how have they been esteemed in thine Adulterous eyes as sounding Brass, as signs and wonders, the off-scouring of the World, or as the Wind, thou hast not known whence they come, neither whether they go.

O *London*, Thy defiled Garments, thy Heads, thy Priests, thy Pastors, Professors, and Prophane in thee, thy Judgment Seats, thy Courts, thy Palaces, with them that handle the Law, thy Idols Temples, loe even thy streets in these latter dayes are stained with the blood of the Innocent; O *England*, *England*, what hast thou done as brought forth? how canst thou like an impudent Harlot or murtherer, plead before the glorious Throne of the Lord God of Judgement (and of the Lamb the Son of the highest) and say not guilty, or I am innocent.

O *London*, (Remember *Jerusalem*) its yet but a very little while, & thy day is passed over thy head, some of thy Mourners have already seen, and yet behold the Lillies covering the mountains, the good watchmen of the City (*Zion* where the Sabbath which thou hast prophaned and polluted, are forgotten) waite for the gathering and healing of the remaining little ones that are defiled, wounded, and polluted even in thee.

O *London*, Proclaim ye this among the Gentiles, prepare War, wake up the mighty men, all the men of War, let them come up, beat your Plow shares into Swords, and your Pruning-Hooks into Spears, Let the Weak say I am strong.

Assemble your selves and come, all ye Heathen, assemble your selves together round about thither, cause thy mighty ones to come down O Lord, let the Heathen be awaked and come up to the valley of *Jehoshaphat*, for there will I sit to Judge the Heathen round about, put ye in the Sickle for the Harvest is ripe; Come get ye down, for the Press is full, the Fats over-flow, for their wickedness is great, See *Joel* the third

...deads and polluted Inhabitants of *London* that call the Scripture your rule, ...and behold your State, see *Deut.* 32. and when the Lord saw it, he abhorred ...because of the provoking of his Sons and of his Daughters, and he said, *I will ...my face from them, I will see what their end shall be, for they are a very froward gene...ration, children in whom is no faith.*

They have moved me to jealousie with that which is not God (they provoked him ...to jealousie with strange gods) they have provoked me to anger with their vanities, and ...I will move them to jealousie with those which are not a people, I will provoke them ...to anger with a foolish Nation, for a fire is kindled in mine anger, and shall burn unto ...the lowest hell, and shall consume the earth with her increase, and set on fire the foun...dations of the mountains; I will heap mischiefs upon them, I will spend mine arrows ...upon them, they shall be burnt with hunger, and devoured with burning heat, and ...with bitter destruction.

Now forasmuch as it hath been the manner and antient custome of the *Mayors*, ...Aldermen, Governours, Citizens, and inhabitants of the City of London, the day ...when their chief Governour is sworn to do justice, at such sessions, great shews, and ...acted dark vile inventions is acted and brought forth in and through the open streets ...and River of the City, because of which exceeding great multitudes of people assem...ble and gather together from divers parts in the vanitie of their vaine minds, which ...are led captive to many and divers hurtful lusts, that war against their souls at such ...times; by which the Creatures are wasted, consumed, devoured and destroyed, ...(without the fear and wisdom of God) by high and low, rich and poor, young and ...old, bond and free, for which end they were not created, and the everlasting God ...greatly is greatly provoked, and highly dishonoured, though *Thomas Atkin* attribute ...to the honour and respect of the Magistrates; But *Moses* and *Joshua* the good Magis...trates was not found walking in these or such like wayes; and the persons of the Crea...tures hurt, and sometime in great jeopardy to the loss of life by land and water, and ...from time to time, the Lord God and his spirit hath been grieved, oppressed and ...vexed with these vain filthy abhominations of the heathen, and Priests, Rulers and ...people have been and are in a high degree guilty of all the hurt and waste of the Crea...tures, so much to the provoking and dishonour of the Almighty Lord and everlasting ...God of Truth, yea and my spirit within me hath been often pressed down and griev...ed, because of the weight of the crying abhominations of Priests, Rulers and peo...ple that are called Christians, but are not profitted at all by them the hired *Priests* ...that teach for filthy lucre, their own way, their gain from their Quarters, like greedy ...dogs that can never have enough, and are so plentifully bringing forth the fruits and ...works of darknesse, walking in the manners of the Gentiles, and way of the Heathen, ...as pleading for their dumb Idols; wherefore I was not onely moved to write to the ...two Mayors, namely *John Ireton* and *Thomas Allen*, to lay before them and to stop ...them and their subjects of their folly and wicked vanity (but they would not receive ...warning) as may appear by a paper afterwards published and Tituled *A certain Warn...ing unto a naked Heart.* But the twenty ninth of the eighth moneth, on which their ...Heathenish Ancient Idolatrous customs and dark inventions was so highly set up and ...acted, and carried through the open streets, at which many thousands of people ...gazed, before which time I spake a few words of Truth and soberness which the Lord ...put into my heart to some of the Aldermen, as the horses and their Riders passed in at ...the Mayors gate; saying, The Lord God will stain the pride and glory of all flesh, the ...Lord God will stain the pride of all glory as in the dayes of old; the Lord will smite ...the great men of the earth with astonishment of heart, who forget Justice and Judge...ment, and the Lord God hath a controversie with all that forget the Lord and his

The Lord will be avenged on the great men of the earth that destroy and deyour the Creatures and the Creation upon their ungodly lusts, and forget to do Justice and Judgement, for which sayings, I was not onely buffeted and abused at the Mayors gate by the brutish people, but violently dragged & carried away by Porters, and thrown into the *Poultry Counter* by *Thomas Atkins* his unreasonable will without a *Mittimus*; † throw him in said the Officer, and let him lie like a Rogue, and afterward a *Mittimus* was sent though dated the same day; The Coppy is as followeth.

† *But Noble Festus, whom the Professors, Priests and prophane call Heathen could not do so, Act. 25. 27*

LONDON, ss.

These are in the Name of the Keepers of the Liberty of England by authorie of Parliament, to require to detain and safely keep in your custody the Body of Daniel Baker, *until he find good security to appear at the next Sessions of peace in* LONDON, *and in the mean time to be of the good behaviour; occasioned a great tumult of people to be gathered together in the Streets, to the the great disquiet of the City, and disturbance of the publick peace, and this shall be your Warrant.*

Dated the twenty ninth day of *Octo.* 1659. to the keeper of the *Poultry Counter.*

Thomas Atkins.

Now forasmuch as I should have been called to appear at the next Sessions of peace in London, according to equity and the words in the Mittimus also; but equity, justice & judgement was past by and forgotten, and I was not called, but kept a close Prisoner in a stinking hole of the Prison some weeks after, and I had not onely laid before the Jaylor the unjustnesse of my Sufferings, but that it was more then he or the unreasonable Justice, according to the Law of the Nation could answer what they had done, and the same day as I understand, the Jaylor informed the Justice (concerning the Matter) who sent a private Messenger to have me come at his will, which call me into prison openly, and to have set me free secretly, but at that season I had not freedom from the Lord that gave me to see the wicked unreasonableness of their dealings with me, and therefore had more Christian boldness to write to him (the Coppy of the Letter is thus written.)

This body in which I am with every Member of it is the Lords, and so was and is the testimony of Gods truth, whose words I spoke forth (in obedience to his most Pure Spirit (in my heart) that reproves the World for sin; the twenty ninth day of the eighth moneth, and seventh or last day of the week, when the great, wise and honourable Men and Inhabitants of the Earth [and the wisdom (and honour) that is from beneath is earthly, sensual and devilish] assembled together at *Thomas Allens* the present Mayors house, and from thence thou with them accompanied, and tollerated in a high degree the wicked inventions, and idolatrous heathenish customs of the men of sin, kept up and tollerated and highly exalted in course and time with vain fleshly glory by such that should be more wise, who are called Christians, Christian Magistrates, Members of Churches, Governours, Mayors and Aldermen, them to be found

Acting and giving up their ſtrength, means and precious time to lying vanities, rather then to be good, ſound, ſober examples to all both young and old, and for them to be found acting and exerciſeing themſelves in ſuch Heathenish abhominations, and wicked vain cuſtoms of the World that lyeth in wickedneſſe, to be laught at by fools and ſcorners, though poor wiſe men lament over and pitty you by reproving (with their life) theſe evils you are found in, to the end that you might not die in your ſins, which grives and wounds the juſt principle of God in your ſelves and others, which Teſtimony is one with that which is true that condems the unjuſt.

But Friend, was not this Body with the true Teſtimony from the Mayors gate [by thy will caſt into a filthy noyſome Priſon] from which place by violence with Porters and others carried through the open ſtreets in the ſight of many hundreds of people, as if I had been ſuch a vile perſon or tranſgreſſor not worthy to live, and the multitude might ſo judge of me, ſeeing me thus openly carried and dragged, as or far worſe then many Malefactors or murtherers have been.

And what, haſt thou forgot to do Juſtice and Judgement, and doſt thou ſend for me ſecretly? for as much as the Law is open, and if I have committed any thing worthy of death or bonds, Lo here is a body prepared to ſuffer, and according to the *Mittimus* thou ſent (after I was thus thrown into a noyſome hole of a Priſon by thy will, and under thy hand in writing) I ſhould have appeared at the laſt Seſſions of Peace (ſo called) in *London*, but I was not called according to the Tennour of the *Mittimus*, and ſo thou haſt greatly erred, and art found a tranſgreſſor thy ſelf, and the Lords faithful witneſſe in thy Conſcience will judge thee for it, and my words I ſpake as the Lord moved me at the Mayors gate is already fulfilled upon thy head, where it will ſtand aright; Lo thou haſt forgot to do juſtice and judgement, if thou had not, thou would have (without delay) cauſed me to have appeared at the Judgement Seat, there to be Tryed openly, as I was caſt into Priſon openly, and if I had ſpoke or done any thing worthy of Death or of Bonds, the Law was open, and thou ought equally and openly to have executed true Juſtice and Judgement, and to have laid the ſword upon the head of the tranſgreſſor, and ſo to have been a terror to the evil doer.

Lo the Sword is to be laid upon thy Head O Man, who haſt forgot equity, and loſt pure Reaſon, Juſtice and Judgement, and thrown the Teſtimony of Truth into Priſon ſo openly; and what, doſt thou ſend privately to have this Body which is the Lords, to do his will and not mine own, neither mans will that caſt me in,

Who am the Lords Priſoner for the Teſtimony of a pure Conſcience, for the Elects ſuffering Seeds ſake; A Friend to thy Soul, called, Daniel Baker.

From the hole in the inner Priſon in the *Poultry Counter*, the 15 of the 9 mo. 1659.

The above written Letter was delivered to *Thomas Atkin* his hand, and the Meſſenger brought me tidings that he read it, and when he had done tore it to pieces and laught, ill becoming his age, gray hairs and place, who after ſome dayes ſent me a letter in the Night when it was dark, a figure of his unſtraitful works, who hates to be informed, and to the end that others may beware and learn wiſdome, which many refuſe whoſe deeds are with Gods fear and Wiſdom to be brought to the Light which equally tryeth all things, and accordingly reproves and condemneth, or approveth and juſtifieth, I ſay according to the faithful and true witneſſe in the Conſcience of Male and Female, ſo ſhall every ones deeds done in the body be condemned or juſtified, as the ground and nature by which they are conceived and brought forth, theſe are the true layings of the ſure word of propheſie that gave forth the Scriptures of Truth, he that can believe and receive it without offence, let him.

The Coppy of *Thomas Atkin* his Letter is as followeth.

DAniel Baker, *I saw you at my Lord Mayors gate upon the twenty ninth day of October last, being the first day when he came from Westminster, you were in a wild posture, more like a mad man then a sober person, you were then advised to return to your house, but you still continued there in drawing a great concourse of people about you, to the great disturbance of the peace of this City, drawing Cut-purses and Pick-pokets about you, a fit time for such persons to commit Robbery; you were then deservedly carried to the Counter by force by Porters as I am informed, who were paid for their pains taken about you, if you had gone willingly, you should not have been drag'd thither; A Friend of yours desired me to discharge you, to that end I sent for you to come unto me, intending to have admonished you to make no such disturbance for the future, and then to have discharged you, but you writ me a Letter, and sent me word by your Keeper, that you would be dragged out as you were carried in* (this is false) *and if that be your mind, when you desire your Liberty, get a keeper to bring you to me, and I shall give a discharge, in the mean time if you want any fitting accommodation in the Counter, it is your own fault, I pitty your condition, the Lord open your eyes, and so I Rest,*

Your well-wishing Friend,
THOMAS ATKIN

Leaden-hall street *London*
the 18 of *Nov.* 1659.

Friend, I have received thy Letter, and I did not tear it to pieces after I read it as thou didst mine. But how is it thou art so dark and blind, though thou saw me at thy Lord Mayors gate, Why could not thou see to do justice, and relieve the oppressed within and without, and cease from peevishnesse and perversnesse, madnesse and folly? for it is high time for thee to learn moderation and sobriety, and cease from false accusing the Lords Servant, whom thou say appeared more like a mad man (then a sober person) in a wilde posture; know thou that the Servant is not above his Lord, of whom such as crucified him said he is mad and hath a Devil, and if they called the Master of the house *Be'zebub*, how much more them of his houshold; and however I appeared to thee, know it was the Lords Truth and Testimony I declared that season against your abominations, I spake the words of Truth and sobernes as any moderate men may read in a Book Tituled, *A certain Warning*, which is fulfilling, and is to be fulfilled upon the heads of such as are with thee in thy Life and Nature.

Thou say I was advised that day to return to my house; I say it becomes not a Ruler to hearken to, or to speak a lie, which I turn back upon thy head, for I heard none speak such words to me; and forasmuch as thou say, I continued there drawing a great concourse of people about me, drawing Cut-purses and Pick-pockets about me, and thou say a fit time for such persons to commit a robbery, then I say such vile transgressors are beholding to the early Rulers that occasion so fit opportunities so frequently, more especially in the wicked City *London*, of all Cities and Towns throughout the Nations; and I say, how is it that thou art so dark and sottish, that thou can lay such a charge upon me, as the cause of such transgressors or concourse of people gathering together. Behold I tell thee, this filth is not to lie upon the head of the Innocent but to be turned back upon the head of the transgresser from whence it came; and art not thou together with many more of the earthly Rulers, Mayor, Aldermen and Citizens of this wicked City inexcuseable herein, let the Lords witnesse in all sober peoples consciences judge of this matter.

And

And if such a small number of persons gathered together at the *Mayors* gate, were a fit time for Cut-purses and Pick-pockers to commit robbery, I query how fit and large opportunities have they so frequently given them by the Rulers of the earth which forget Justice and Judgement, [as thou have done] and to relief the oppressed, and rather exalt folly and vanity, and heathenish customes which captivates the minds of people out of Gods fear at such seasons; when the *Mayor* Aldermen and great Earthly wise men that have lost the key of knowledge, the oppressing Lawyers and Rabbies, with their folly and vanity and heathenish customs and idolatrous abominations, with them is carried through the open streets of the wicked City, when so many thousands of people are gathered together [to see the Beast that carries the Whore arise out of the troubled Sea] and to behold your vanitie, and wicked folly, and dark inventions, and vain glory and excesse, which you waste and consume upon your lusts which war against your souls, when so many poor widdows and fatherlesse, halt, blind and lame cryples so plentifully, lye crying and lamenting up and down your streets, and Masshouse doors, and corners of Allies for want of bread, food and rayment, and honest employments to be set at, work at them that can work; The Lord God will assuredly account with you for these things, and for his Creatures which you so greedily waste and consume upon your ungodly lusts; and thou say I was deservedly carried to the Counter by force by Porters, and what is my crime thou charge me with, both in the Mittimus and thy Letter to me? *viz.* I occasioned a great Tumult of people to be gathered together, drawing a great concourse of people, of Cut-purses and Pick-pockets about you [say thou to me;] But hearke Friend, hast thou a Law for such Crimes, or is this of thy own making? Now if there be such a Law in force, to be equally minister'd or executed upon all without respect of persons (which is but reasonable, and all Laws should be grounded upon pure Reason) that occasion great Tumults of people to be gathered together, amongst whom doubtlesse may be transgressors of all sorts, such as the Priests keep ever learning what to say, but do not, (like themselves) Then who will become of all the earthly wise men of *London*, what, must they not all deservedly be carried to prison? I may appeal to the chief Authority in the Nation, and if the Lords faithful and true witnesse in their Consciences will condemne me, Lo I submit; but who occasioned any, or the greatest tumult or concourse of people to gather together, whether the Rulers and wise men of *London*, in exalting their folly, vanity and vain glory (which the everlasting God will stain and bring to contempt) or I that in the fear and power of the Lord, speak a few words of Truth and Soberneſſe, a Testimony against your Heathenish Customs and wicked actions; which if *Turks* and *Infidels* were here to behold you, no doubt but they would abhor, and detest, and deride you and your vain Religion, rather then to be won to the faith of Gods Elect, by such sinking and unsavoury examples, to the shame of your dark teachers and brutish pulpits. And the Lord is a pleading with the Inhabitants of the Earth, because of their mighty sins, and whorish, hypocritical coverings, and inventions of the Whore, or the Beast, and of the man of Sin, together with the Witchcraft and Sorceries of the Mother of Harlots, the well-favoured Harlot, that hath so besotted and made the Kings and Rulers of the Earth, even of all Nations of the Earth drunk with the Wine of her Fornication, all Tables are full of Vomit, wo to the Inhabitants of the Earth.

Moreover thou say, if I had gone willingly, I had not been dragged, (to Prison) true, is thy Conscience seared? art thou altogether impenitent O man? and thou I perceive dost rather countenance and strengthen the hands of evil doers, that offer and do violence in a brutish manner, by buffeting and dragging the guiltlesse and innocent to Prison, to which place I was forced, I knowing assuredly by the Testimony

of the Lord God within me, that I was innocent in his sight, and a prison I deserved not, (and had thou been a man of God, thou might have favoured and seen so much also) and therefore not willing to go or subject to the corrupt will of vain man, I was therefore as a Sheep to the slaugter drove, dragged and carried where I should not have been, and this in the day when the Lords hand visits (from which thou cannot fly nor hide) will lie heavy upon thy conscience, in the mean time I leave it to the witness in thee.

Again thou speaks in thy Letter, thou sent for me to admonish me, but thou being found a transgressor thy self, art not fit to admonish another, but to be threshed and admonished thy self; and then to have discharged me, thou say (secretly) when as I was so openly dragged (as a great offender) to Prison, and thou may know that my words are fulfilled upon thy head, viz. thou hast forgot to do Justice and Judgement, in as much as thou sent not for me before the Judgement Seat, where I ought to be tryed openly as I was cast into Prison openly, and if I am found a Transgressor of any Law either of God or man, Lo I refuse not to suffer or to die.

And moreover thou said thus, you writ me a Letter, and sent me word by your Keeper, that you would be dragged out as you were dragged in.

I answer, this is false, I said not so, but I told thy messenger and the Keeper, if thou sent for me as I was cast into Prison, that I was in their hands, they may do as they were commanded, but know thou that he that neither slumbers nor sleeps is my keeper, though this vessel, suffer under thy corrupt will, and I was not willing to be dragged to Prison, neither to be dragged out, and thou did write me word, saying, *if that be your mind, when you desire your liberty, get a Keeper to bring you to me, and I shall give you a discharge.*

Know thou that my mind is become subject to the Higher Power, (the light) that is higher then the power of darkness, and behold I demand my liberty with boldness, as my proper right, (for I have deserved no bonds, for the precious truth of God is on my side) as a Friend and Servant of the Lord, and so a true Christian; and as I am a free-born English-man in this land of my nativity, and as I have served my generation, and moreover dearly purchased by the shedding of my blood, and shattering of my bones, not onely in my own behalf, as I am a Christian, an English-man, a Free-born Member of this Nation; but in the behalf of all the Free-born Inhabitants of this Land, and thou also hast a share in what I and many more have jeoparded our Lives and Estates to purchase, and what art thou found without Natural affection, who also say (after thou have thus cruelly executed thy enmity against me by casting me into prison) if you want any thing, it is your own fault, and say thus, *I pitty your condition, the Lord open your eyes.*

But I know the Lord heareth not Sinners, he who was born blind and had his eyes opened by the Light Christ, said such words, and how dost thou pitty me, if I have of my own I need not want, or it is my own fault thou say, then it is like I may perish for all thy pitty, and the tender mercies of the wicked is cruelty, saith the wise man, but know thou that if my outward man perish in this noysome hole of a prison, that my blood will lie heavy upon thy conscience more especially, and many more may feel the weight of it also, if so, and the Lord whom I serve, I know then will require it at thy hand; therefore see thou to it, for so far have I cleared my Conscience, and I can truly say, I rest in peace, but I know thou spake not truth, in saying so in thy Letter, for the Lords Eternal and Faithful witnesse in thy Conscience speaks no peace to thee, and so thou cannot rest, and the Scripture saith, *the wicked are like the troubled Sea, that cannot rest, but cast up mire and dirt,* and sober people may

from the dirty ſtuff and corrupt fruit thou bears and brings forth; therefore it is needful thou repent of this thy wickedneſſe, and bring forth fruits meet for repentance, leaſt thou die in thy ſins, and if they were to depart into everlaſting flames or unquenchable fire that vifited not Chriſts little ones, ſick and in priſon; what thinks thou will be their portion, that not onely caſt them in, but ſpeaks all manner of evil againſt them? let this remain with thee and many more of thy brethren, the perſecuting Rulers of *England*; the Lord lay it not to the charge of them who ſimply know not what they do, Father forgive them.

And how can you be clear, and not guilty of all the Robberies, (committed at ſuch a time as *Thomas Atkins* calls it) hurt to the Creatures, and of waſting and devouring the Creatures and the Creation thus upon your ungodly luſts time after time, by which you oppreſſe and provoke the eternal Spirit of the Lord God to ſmite you, and to give you up to the deceit and exceſſe of your own hearts luſts.

May not the Cut-purſes, Pick pokets and evil doers, ſay and rejoyce in the ſtrength of their wicked hearts, with ſuch gladneſſe that they have ſuch fit opportunitities, ſo frequently given them by the Governours, Magiſtrates, and earthly great men that ſhould be more wiſe, and be good, ſober, ſound, ſavoury examples to all, and a terror to evil doers; and can you I ſay be clear of the ſame crimes that you will judge and condemn ſuch vile Tranſgreſſors for; be wiſe therefore and conſider and remove the cauſe of ſuch fit opportunities or times, as *Thomas Atkins* calls them.

Now foraſmuch as people that ſuffer in any degree at ſuch ſeaſons may ſay, if the Rulers and Magiſtrates did ceaſe to proceed in their heathenish Idolatrous Abominations and vain glory, by which the Lord God is ſo highly diſhonoured, tempted and provoked from time to time, (by which alſo many thouſands of people gather together to ſee at folly and wickedneſſe, and run greedily into the exceſſe, pride, vanity, pleaſures and hurtful luſts of the fleſh, that war againſt the Lambs Spirit, and neglect their lawful imployments, we ſhould not thus ſuffer in any degree, when the fit time as thou calls it, or I ſay rather wicked and vain opportunities be removed and taken away.

And this I may ſay to clear my Conſcience on the Lords behalf, and I know it of a truth, had not the Spirit of the moſt high been oppreſt, vexed and grieved with the long continuance of your wicked heathenish actions, doubtleſſe the Lord had not at any time ſent any of his Meſſengers to teſtifie againſt and reprove you, and to lay before you your mighty ſins, and to cry aloud, and lift up their voices like Trumpets, though they be looked upon or eſteemed by the unwiſe, as mad men, contrary to all men, for reproving you for your folly, vanity and wickedneſſe, did it not thus abound in all Streets through the Nation, as the upright in heart feel ſomething of the weight of your wickedneſſe and great abominations, and the everlaſting God will plead with his Righteous Judgement with you, for a ſword is to paſſe through your Land, Oh ye ſtiff-necked Generation, for theſe things, and except you repent and depart from evil by the fear of the Lord, which is the beginning of Wiſdome, the Light of the World, whoſe light is in every one of your Conſciences, and with it you bring forth fruit meet for repentance unto life, as ſure as the Lord God hath given you breath, you muſt die in your ſins, and this is love to thy ſoul, among the reſt that lyeth under the bondage of corruption.

What I have ſuffered ſince I came into Priſon is unexpreſſible becauſe of ſin, ſinful life, ungodlineſſe, blaſphemy and prophaneneſſe that abounds, which with my pre-ſence from time to time, I have Teſtified againſt, becauſe of which I have endu-

red the Contradictions of ungodly sinners day by day, and as truly as the Soul of righteous *Lot* was vexed from day to day, with the filthy Conversation of the wicked *Sodomites*, so certainly have I witnessed the like Condition in this noysom Prison, where wickedness and ungodliness daily abounds; and where is there a Prison in the Nation that is not as it were a Nursery for all manner of abominations, and the Rulers ought to see to it that they be not so, else will it not lie upon their heads, and is countenanced and upheld by the Keepers also, that should be, as every Magistrate ought to be, a just man of Truth, hating Covetousness and to despise and shake their hand at the gain of Oppression, and so to Rule over and be a good example, a terror to evil doers, that such may go our with a reformed life, rather better then worse then when they came in; but contrariwise the chief Goaler or Keeper hath gone about and endeavored to limit the Spirit of the Lord; Behold, to his everlasting praise I testifie that I have gladly received that into my heart to Rule me, and hath the preheminence, even the Spirit of Truth, the Light that reproves the world for sin, and with my life in my hand have I reproved and testified against wickedness and ungodliness, blasphemy, and the like evils that abound in this Prison, for which the Keeper *Humphry Gifford*, (a Professor of the Prophets, Christ and the Apostles good words) hath caused men to draw me away and cast me into a place where the filth of the prisoners run almost round about me, and this is of truth that I write, and at that season my Testimony I declared and laid it upon his head, who Commanded me to be taken away because I Reproved blasphemy and ungodliness, he said, *I spake too loud*, although unclean and ungodly Songs and wicked Revellings, as it were, made the house ring again imediately after, as at other seasons; and *Humphry Gifford* will remember this when the hand of the Lord visits for all the deeds done in the body; and forasmuch as he who should have been a terror to evil doers, strengthened their hands by commanding violence to be done to me that Reproved sin and ungodliness with my life, the Lord is witness, and sundry men that are more sober then the rest, can also bear Record.

And moreover, every first day of the Week, since I have been in Bonds, have the Prisoners done violence to me and my Friend *Humphry Bache*, and forced and carried us into the *Hole* of the *Prison*, and Locked us up by the Keepers Order, because we could not for Conscience sake, but did refuse to enter into Covenant with them, nay to be silent (and so limit the Spirit of the Lord, whose peculiar right only is to command the Tongue and every Member of our body at his good will in us to work) although such a thing be not demanded of any other of the *Prisoners*; and although we have been there while they have been at part of their Worship, and spake never a word, yet have they abused, and then done violence and taken me up and carried me into the *Hole* and locked me up, and one Friend thrust out of Door by one *Paine* a Turn-key, with such violence as if he would have broke her neck; and sometime after I asked him, saying, *How if thou hadst broke her neck?* *Then I should be hanged for it*, said he; And let the Magistrates consider, Whether such persons be fit to have any Authority, or at least to serve sober persons, and the *Priests* that profess themselves Ministers of Christ beholding such Cruelties, and not a mouth open to reprove them that do violence, (and one *Priest*, a prisoner for Debt, said in the hearing of many Witnesses, *There was no way to Dispute with us but with blows.* Let the sober mind weigh and judge of these things.) But sometime standing behind the Door like a Thief and would not come in, as if he were ashamed to tell his Dream, or studied stuffe, or Divination of his own brain, or to deliver his message, till we have been thus taken and carried violently out of his sight as Sheep to the slaughter, and cast into the *Hole* of the prison, and notwithstanding that *Humphry Gifford*, chief Goaler, had Covenanted with the Hired *Priest*, (and *Judas Iscariot* the Traytor went from the light, the unchangeable *Priest*, to the changeable *Priests*, and Covenanted with them to betray and insnare

the Innocent) that we should hear the *Priest* one time to try us ; yet he saw and also confest to a Friend, That the *Priest* his heart failed him so that he could not, of three one come in, until we were carried away and locked up in the *Hole* (as at other times) but had he been a Minister of Christ he would not have been afraid or ashamed, neither would his Heart have failed him, or feared the face of any man, but would with boldness without guilt upon the Conscience, which causeth the heart to fail, and begeteth shame, to have answered a sober question, which by one of them was denyed, but would, if a Minister of Christ, or Spirit of Life, with all readiness of mind count it joy to Convince the gain sayers by sound Doctrine ; and if we were in Errors, as we are falsly accused, the Lord is witnesse he ought to do so, and bring his deeds to the light that they may manifestly appear before all that they are unreproveable, wrought in God, and if such hired *Priests* be Ministers of Christ or of the Spirit of Life, let such as fear and desire to fear the God of truth judge ; - And let this be a Warning to *Humphry Gifford*, or any that sees the deceit of the Hirelings, (and I told one of them in the prison before he did fly, that he would make himself manifest to the people ; and immediately he did fly, because he was a Hireling, and so the Scripture is fulfil-led upon his head) lest such partake with them in their plagues ; for behold the Lords hand is lifted up against the hired *Priests* and bruitish *Pastors* of *England* that steal the *Prophets* good words that were spoke freely forth, and boast in other mens lines made ready to their hand, which they make a Trade on through Covetous practises, beguil-ing unstable Souls, and keep them ever learning what to say, but like themselves do not.

And the Cry that hath often passed through me, since I have been a *Prisoner*, here, against the abominations in this prison, has been, O the Ungodliness, O the Oathes, O the Blasphemy, O the Cursed Speaking, O the ungodly Unclean Songs of the *Drun-kards*, O the Deceit of the *Priests*, O the ungodly hard Speeches, O the Excess, O the Revellings, O the want of the poorer sort ; O the unreasonableness of men harden-ed from Gods fear, O the cruel Mockings & Revilings from sinful men, O the Oppressi-on, O the Extortion, O the wicked Customs ; O let this enter into thy heart, O man, & lie even upon thine & the Keepers head ; who as for thy part, when I sent a Letter to them in love to thy Soul, thou tore it to pieces and laughed, as I hear, not becoming thy Age and gray Hairs, and place ; but thou hast more need to weep and howl for the misery that is comming on thee, because of thy mighty crying sins.

And thou *Humphry Gifford*, hath often by words out of thine own mouth rejected the Lords Testimony to my face from time to time, and this is truth whether thou canst believe me or nay, it will stand upon thy head, if happily thou find a place of Re-pentance unto life, the Lord lay not these things to your Charge ; however so far have I cleared my Conscience, and my Peace in which I rest no man can take from me.

From the *Hole* in the Inner-Prison in the *Gounter*, the 1st of the 5th Month, and on last day of the week, and of the year according to the Worlds account, 1699.

Who am a Friend to the whole Creation (that groans for Deliverance, and lieth under the bondage of corrup-tion) and with that which judgeth the evil-doer, but justifieth and giveth life to him whose deeds are wrought in God, in Truth, in Righteousness.

Daniel Baker.

The Original of this in Writing was delivered into the hand of *Thomas Atkin*, by a Friend of Gods Truth, *Elizabeth Harris*, who with much tenderness and bowels of Compassion tendered it to him, and spake some good wholsome words, being grieved to see the injustice of such men as he, who instead of being ashamed of his perverseness and disowning of his injustice and unequal proceeding against the Innocent, rejected and rejected wholsome Counsel, and spake forth a most wicked Lye, saying, That *she had gathered all the Pick-pockets, Rogues and Whores in* London *about me, and that I was like to be in Prison till I was dragged out*; and Reviled the sober Messenger, saying to some that stood by, *You may know that she is a Quaker by her Language*; which I say is pure and true.

Now I leave this to the witness in all sober peoples Consciences to judge whether such a man be fit to Rule over men, It's like I might be about an hour and half at the Mayors Gate, and it would be much if all the pick-pockets, and all the Whores, and all the Rogues in *London* should be gathered together in so little time, except they had been summoned before-hand; but I deny such unclean vile Transgressors with my precious Life the Lord is witnesse; and seeing if *Thomas Atkin* knew so well of so many Cut-purses, pick-pockets, Whores and Rogues were gathered together, I say it had been a fitter time for him, and many more of his Brethren, to have laid the Sword upon such vile Transgressors, and not to have let them gone free and condemned the guiltless by throwing Truths testimony into prison within and without; But I have spoke enough, and my Reward is with the Lord, though *Thomas Atkin* have unwisely rejected his Testimony with many more, who greedily are hastening farther under the vail of thick darkness, therefore their glory which is their shame is to be made manifest to all, that others may learn wisdom by the fear of the Lord, which is to depart from evil.

A Coppy of another *Letter* from *Thomas Atkin*, with something added in *Answer*.

DAniel Baker, *I this day had brought me by a Sister of yours a large Discourse, but little to any good purposes, you magnifie your selfe in your Gifts, as if no man have such Knowledge as your self; you may know much, but your Practise is far short of what you seem to know*; [Mark] *you vilifie our Ministers and Ministry, and call our Churches Mass-houses; your language and terms are provoking: Cannot you and them of your gang be quiet, and exercise your Gifts in your own Meeting-places, but disturbe us in our Congregations, and Act in the Streets in a most uncivil manner, liker distracted men then sober persons*, * *drawing Tumults about you to the disturbance of our Peace; You and your Companions prophane the Lords Day; shut opening their Shops on that day, which we can*

* How if thou had been in the dayes of the holy Prophets *Ezekiah* and *Ezekiel*, to have seen one go naked and bear a sign three years, and another to bake his bread with mans dung or Cowes dung at the Commandement of the Lord, it's like thou would not have ceased to falsly accuse them to be distracted and uncivil persons, mad-men, and the like.

But why should the Spirit of the holy One be limited, resisted, or stopt (that made the body and every member of his Creature Man) from Commanding, or his Creature male

or female from subjecting to their Lords Command in or by their body, without respect of the outward adorning Life, mens persons, time, place, or dayes, that the Will of the Almighty Lord of Heaven and Earth might be done in it as it is in the new Heaven and in the new Earth, that the Inhabitants of the world might cease to do evil, and learn to do Righteousness, even as he is Holy and Righteous that calleth his people out of *Babel*, the Land of Darkness and Confusion, lest while they partake of her sins they partake of her plagues and judgements; Lo the same voice cryes now in these latter dayes, He that hath an Ear to hear let him hear, and come forth, and turn to the Light thats low in the heart, freely from the Lord given to thee.

allow of; you make a great Complaint of the Jaylor and his Under Officers; I doubt not but there is great Fault in some of them, there is no God to be learned in such places, and I believe it is a Grief to all good People to see and hear such Sins daily committed in such places; and if it lieth upon your Spirit as you Write it doth, (this is false, I Writ not so, but I was burthened with the crying Abominations of the City and Prison, Lo in that fear and wisdom of my Lord and Master, Christ the Light, I have cleared my Conscience, whether thou and them who are the Cause of it hear or forbear.) I marvel you will stay so long in that place; If your Under Keeper bring you to my House that I may talk with you, I may perhaps see Cause that you shall Return thither no more; when you are weary of your Company you may take my Advice, and so I leave you, Resting

Your well-wishing Friend,
THOMAS ATKIN.

London, the 24 of Novemb.

After I had Written an Answer to the late Letter the 25 of the 9th. Month in the Morning, from the Lord had I freedom to pass forth to Thomas Atkin *with the Letters and with the words of my Mouth to lay his wicked lyes and false and unjust Accusations and Proceedings upon his own Head, and to warn him in the Lords behalf, who with his Servants are and will be clear of his Blood if he die in his Sins, with many more that reject the Truth, and persecute the life of it, as its appearance is brought forth in, and by the Friends of Christ Jesus the light of the World, that lighteth every man that cometh into the World.*

FRIEND,

Did thou never read Christs words in the Scriptures of Truth, which saith, *For every idle word that men shall speak they shall give Account in the day of Judgement, and all Lyars shall have their part in the Lake that burns with Fire and Brimstone*; And how is it thou do not fear and tremble before the living God that hath given thee breath, but in the hardnesse of thy heart and impenitency (instead of laying thy sad wretched and miserable estate to heart, when its so plainly laid before thee, had not the God of the World altogether blinded thine eye thou might see so much O man) who yet

yet fear not to heap up false Accusations (against the Innocent) which thou and more are truly guilty of, as I have sufficiently proved to thee, who most wickedly and prophanely laid to my Friend the Messenger this morning, That I had gathered all the Rich pockets, and Whores, and Rogues in *London* about me; a wicked Lye; so I turn it back upon thy head, O man what will be thy end?

Art thou fit to bear the Name of a Ruler, a Christian, a Magistrate, a Justice of Peace which should be a terror to the Liar, the false Accuser, the Evil-doer, and not fear the God of Truth thy self, but speak such most wicked Lyes and false Accusations (to the shame of thy greedy dark Teachers) the Lord's witness in thy Conscience, when the Lord visits for all the Deeds done in thy body will bring them into remembrance, and judge and condemne thee for the evil; and behold I yet call for thee to Repent and hearken to the witness in thee oppresst, and cease from thy wicked ways lest thou die in thy sins, who writ to me in thy late Letter after thou have undecently spoke contemptiously and vilely of me, and of what I writ in love to thy Soul.

Thou say I vilifie your Ministers and Ministry; Thou err in saying so; for I do not vilifie them in speaking the Truth of or concerning them, as thou may read and understand by what I have written to thee; but can I speak more vilely of them then thou in thy Letter to me, saying, *There is no good to be learned in such places, and thou dost believe it's a grief to all good people to see and hear such sins daily committed in such places* (*viz.* Prisons) to thy own shame thou have written this (better a milstone were hanged about the neck of such as offend Christs little ones by casting them into such places) and much more to the vilifying (as thou call it) of the hired Priests that take so much Quarter's gain (or yearly gain from their Quarter) to deceive the poor Prisoners who can learn no good here though they preach for Hire so often, so that thou have confirmed what I have truly written; and is it not time for them to be silent that are in deceit, in an evil way, how can they teach the good old way who are out of it themselves; consider of this and Repent. Another Charge thou layst to me, is for calling the Churches made with hands, Mass-houses; Did not the Popes adherents build them to say Mass in, and give them their Monks and Saints Names, as St. *Gregory*, St. *Dunston*, St. *Sepulcher*, St. *Katherin*, St. *Antlin*, St. *Rood*, St. *Giles*, St. *Clement*, *&c.* And how is thou art so blind and dark, and called a Magistrate, and yet know not the Church of the living God, which is the pillar and ground of Truth, from an old Popish *Masse*-house made up of Lime and Stone with mens hands where God dwels not, and dost not thou blaspheme to call that a Church which is not, but I may say a figure of thy hard heart, who art yet a member of such a Church which is not the body of Christ; See *Col.* 1.24. *The true Church is the Body of Christ*; but I deny with my life a stone built Temple (Steeple-house, or *Masse*-house) that it is the Church or Body of Christ, or the pillar and ground of Truth which is the Church of the living God; behold thy blasphemy and the damnable error of thy dark Teachers.

And why dost thou continue heaping false Accusations upon me and my dear friends the Lords Servants that Worship him in Spirit and in Truth, and deny the Pope and his Adherents Doctrines, heathenish Traditions, Customs, and vain Fashions of the World that lieth in wickedness, the Lord will judge thee for these things; while now have time Repent and prize it.

Thou tell me of my Friends *Opening Shops on the Lords Day*; but which day of the Week is not the Lords that made them: The Apostles Doctrine is, One man esteemeth one day above another, another esteemeth every day alike; but what shall be done to such? he doth not say, Away to Prison with them, beat them, spoil their goods, persecute them, or we can no ways allow of it, as thou say; Nay, but thus its written, *Let every man be fully perswaded in his own mind*, See *Rom.* 14. 5, Remember thou art

suffer

[illegible]ently warned from this day forward (seeing the Lord hath given thee and [illegible] a day of visitation, of salvation, whether it be received or rejected) that thou [illegible] not a hand in persecuting any for conscience sake, or for reproving sin in the gate, [illegible] Mass-house or open street, least the Lord with a quick and mighty stroak, as in a [illegible] smite thee and take away the desire of thine eyes, who art yet false accusing [illegible] my Friends, saying, *Cannot you and them of your gang (with such reproachfull and [illegible] words) be quiet,---- but disturb us in our Congregations, and act in the open streets in a [illegible] uncivil manner, liker distracted men then sober persons, drawing tumults about you, to [illegible] disturbance of our peace.*

Know thou that if the King of darknesse, of Babylon, of Confusion, did (or may) send greetings of peace (as in another case) to all that did or doth dwell in the earth, Dan. 6. 25. yet the Prince of Life & King of Righteousness, Christ the Light of the World [illegible] not to send peace on the Earth, but a Sword, see *Luke* 10. 34, 35. and the Angel cries, *wo, wo, wo to the Inhabitants of the Earth*; Therefore think it not strange that your peace is broken, or disturbed, for no peace to wicked, but fear God, Repent and bring forth fruits meet for repentance unto life, least thou die in thy sins, for this is of [illegible] that I write, whether thou hear or forbear,

From the Hole of the inner Prison in the Poultry Counter, this 24 of the 9 mo. 1659.

From thy Souls Friend that writes his name, *Daniel Baker.*

Here followeth a Coppy of a Letter sent from a Friend of Gods Truth, to *Thomas Allen* Mayor of the City *London.*

THomas Allen; *Ah Friend, what is this that thou hast done in this thy proceeding against me, and to separate me from my family where there is so much need of me, which thou little regardest, but exerciseth cruelty on that day, the first day which thou calls the Sabbath or Lords day, even without mercy? Yet thou knows or should know, that he or they that rule over men should be just men, men of truth, ruling in the fear of God.*

Friend, I was the last first day of the week save one in my shop in Gods fear, exercising my Conscience void of offence towards God and man, doing no evil in word or deed to Man, Woman or Child; for my Religion which is Pure, is to keep unspoted of the World, and so cannot joyn one with the World, in observing one day above another, but esteem every day alike, and am fully perswaded in mine own mind, and know that the Kingdom of Heaven comes not with outward observation, and that to the Lord all dayes are alike good, and that it is the will of God our Sanctification to be Holy, as God is Holy, every day in all manner of conversation, to do Justly, to love Mercy, and to walk humbly with or before the Lord God who searcheth the Heart. And who have learned and are taught this by the Grace of God, which brings Salvation, which hath appeared unto all men, even to deny ungodlinesse and worldly lusts, and to live Righteously, Soberly and Godly in this present World, to such all daies are alike who are God-like; for the Lord God made every day good, and every Child of God that is born of God who is Light, walks in the Light, Christ the good day that Abraham *saw and was glad, which is the true Rest, which the Sabbath that was given to the* Jewes *for a Sign, was a shadow of; even of the Substance,*

Christ the Light, the good day of God, the rest, which remaines, in whom all the Shadows, Signes, and dayes end. And who now are rooted in him, and built up in him, Christ the Light, and walk in the Light (which through believing in are become Children of) and are joyned and united to the Body, Christ the substance that ends the shadows, they dwelling in God who is light, are freed from the beggarly Rudiments, and cannot be in any wise brought into bondage to them again to observe days, or esteem one day above another; and they now whose life is in observing of dayes, which were appointed & given as shadows and signs of the substance, their life is not yet in the substance Christ the Light, but in the Signs & shadows, and so as yet know not Christ the Light manifest in their flesh, to redeem out of the bondage of corruption, but still remain children of the Bond-woman, under the bondage of sin an Satan, and so are not holy any day of the week, and then cannot keep or walk holily on the first day of the week, or on any day else.

But prethee consider, if thou have a Law for what thou doth against me, and wouldest have me and all men account thee a just man, as thou ought to be (and art called a Justice) for I and all men may judge of thee to be a Justice, and a just man, if thou do justice impartially without respect of persons; Now, how hast thou so dealt with me to send me to prison for opening my windows, and because I will not shut them at the Marshal thy servants pleasure, I being a Free man of the City in equity ought to have as much freedom in opening my windows and to keep them open, as thou to command thy Servant and horses to labour on the first day of the week; therefore if thou wilt do justice without partiality, command the Marshal thy servant to carry thee to Prison, and if thou be not willing to go so, at his word, in the Name of the Keepers of the liberties of England, if the Marshals servant thrust thee violently out of thy doors as he did me, why let it be so; and if another of his servants take hold on thee, and kick thee very wickedly and violently as he did me, why, bear it; and if he take thee by the Collar of thy doublet and hand on both sides thy neck, and shake thee as a Dog would worry a Sheep, as one of the Marshals Servants did me, and the other carrying a stick under my back, lifted it up quick on purpose to have me fall on it to hurt me, let him do so to thee and bear it, and when they have hailed thee and dragged thee to the Poultry Counter gate, if the Marshals Servant search and rifle thy pockets, and take what he will out, and give thee what he will again as he did by me, the Marshal standing by, and then thrust thee into a hool betwixt the doors of the Prison, why, be content; and speak Truth, and thou may say, I in commanding my Servants and Horses to work, am as great a Transgressor and offender, as he that open his Shop Windows (if it be a transgression) and was thus dealt withal; and thou may say I shall not mend my behaviour in commanding my man and horses not to work on the first day of the week, being one of the six on which God commanded men should labour;

And

when thou may say, if I be kept there in the hole of the Prison, till I have learned to do justice without respect of Persons, I deservedly suffer. But this not committed to Prison from Tower-street, was badly dealt withal and cruelly persecuted by reason of my order, when I should have been a terror to evil doers that harmed him, and I have not yet learned to do justice without respect of persons.

Friend, let it sink down into thee, the sence of this thy unjust dealing with me and repent. And send me word what thou intendest to do with me, and consider if thou would in thy will send me to prison, whether thou ought not to have signed under thy hand in writing the Crime thou layest against me; in such a matter Noble Festus, the Professors call a heathen, will condemn thee, see Acts. 25. for this day I asked (the Turn-key) for a copy of the Mittimus by which I was committed to Prison, and his answer was, there is none, though now it be about ten days since I was cast into Prison. Now consider if it be not a thing unreasonable to send a prisoner, and not to signifie to the Prisoner and goaler the Crimes laid against him. And if thou art an unreasonable man, what justice can any expect from thee, if thou art a reasonable man, discover it hereafter before all men, in doing justly, loving mercy, and walking humbly before the Lord God; if thou go on to persecute the Innocent, I know it will be bitterness in the latter end.

The Inner Prison called the Hole in the Poultry Counter, the 29th of the 9 month, 1659.

From the Lords Prisoner for the testimony of a good Conscience, in denying the Sign, and witnessing the substance, A Friend to thy pretious soul but an enemy to injustice and persecution,

Humphrey Bache.

Consider whether or no thou provide for my Children and Family, who have not a Wife to look to them in my absence, who cast me into Prison for working on that day which thou make thy Horses work, is not this partiallity and contrary to the Law of God, that the Creatures should work that day that man should not work; but surely if you did take as much care for the Poor, and Beggars, and Children, and Fatherless, and Widows, and Criples at your Steeple-house Doors, and Alleys, and Corners of Streets; your Women with Two or Three Children in their Lapps crying for Bread, thou would not turn the Sword against me as thou dost, but relieve them and see that they were relieved, for it is a grief to hear such a Cry in your Streets, besides Drunkards, Oaths in Taverns and Alehouses, Tipling-houses, Prisons and places of pleasure, Bowls, Playes, shews, the vanities thats acted and done in the City under the Government here, which makes the streets even to stink again, to loath and Surfeit and defile Nature, for thee shameless, unlearned, untaught, unsavoury carriages among people

ple are we moved of the Lord God, at the Command of Christ Jesus the Righteous of God to cry Repentance among you; to go in Sackcloth and Ashes among you, and to go naked among you, a figure of your nakedness of the garments of Righteousness which should be a praise in your streets, and to cry against your Idolatrous Worship the preachers for money by the Hour-glasse, who have not profited the people at all but such as teaches for filthy lucre and bear Rule by their means, and Divine for money and teaches for the fleece, that seeketh their gain from their Quarter, greedy dumb Dogs that can never have enough, are such as fit this people.

Now if people bid a Drunkard he should not be drunk, a Swearer he should not swear, a Lyar he should not lye, we are called peace-breakers, and prisoned by you; Oh! the Righteous suffer and are grieved to see so much Feasting and Superfluity of all things in abundance among you, and yet let your brethren and fellow-members be starving up and down streets for bread, and have no compassion or bowels of mercy.

And your Shows and your Playes of all sorts, and call people together with Trumpets to it, this now is not called as Evil among you; but if a man go and warn them to Repentance, he shall be cast into prison; so he that reproves evil in the gate is become a prey among you; you that say the Scripture is your Rule, the Apostle saith you should not judge one another about dayes, one man did observe a day, another did not, the Apostles judgement was, *Let every man be fully perswaded in his own mind*; and why could not you be satisfied seeing I am fully perswaded in my own mind, but if you make an Idol of a day, God will abhor you.

Since I was freed out of prison, *Thomas Atkin* with bitter enmity met me in the street, and he drew near, and said, That we were a burthen to all places where we come; And I answered, That we were a burthen to wicked *Magistrates* and wickedness where we come; and I say we know its written, *The burthen of the Word of the Lord for Israel* [*saith the Lord*] *which stretcheth forth the Heavens, and layeth the foundation of the Earth, and formeth the Spirit of man within him*, (mark that.)

Behold, I will make Jerusalem *a Cup of trembling unto all the People round about, when they shall be in the Siege both against* Judah *and against* Jerusalem, *and in that day will I make* Jerusalem *a burthensome Stone for all people, all that burthen themselves with it shall be cut in pieces though all the people upon the Earth be gathered together against it.* Zach. 12.

THE END.